

A  
String of Pearls.  
OR

*The best things reserved till last.*

Discovered in a S E R M O N

Preached in London, June 3. 1657.

A T

The Funeral of (that triumphant Saint)

Mrs. *Mary Blake*, late Wife to (his Wor-  
thy Friend) Mr. *Nicholas Blake*, Mer-  
chant; with an Elegy on her Death.

By THOMAS BROOKS (her much endeared  
Friend, Spiritual Father, Pastor, and Bro-  
ther, in the Fellowship of the Gospel,  
and ) Preacher of the Word at *Margarets New-Fishstreet*.

*The Righteous shall be had in everlasting remem-  
brance, Psal. 112. 6.*

*Precious in the sight of the Lord is the Death of  
his Saints, Psal. 116. 15.*

L O N D O N,

Printed Anno Dom. 1667.

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# Strings of Pearls

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TO HIS  
Honoured and worthily esteem-  
ed Friends, Mr. *Nicholas Blake*,  
Merchant (Husband to the  
late Vertuous Mrs. *Mary Blake*,  
deceased.)

And Mr. *Thomas Mathewes*,  
Merchant, and Mrs. *Martha*  
*Mathewes* his Wife (Parents  
to the deceased Gentlewoman)  
and to his and her Relations.

All Grace and peace, all Consolation and  
Supportation from God the Father,  
through our Lord Jesus Christ.

Dear Friends,

**T**His little Piece had been soon-  
er in your hands, but that my  
being in the Country, and  
some other important busi-  
ness that hath lain hard upon my hands  
hath prevented it till now.

## The Epistle

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his own  
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C. 1. 7.  
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*I have read of a certain Painter, who being to express the sorrow of a weeping Father, and having spent his skill before in setting forth of the Passions, and affections of his Children, he thought it best to present him upon his Table to the Beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this piece which is brought forth to satisfy your importunity, may not make the wound to bleed afresh; however if it doth, thank yourselves, blame not me.*

*I could heartily wish, that you, and all others concerned in this sad loss, were more taken up in minding the happy exchange that she hath made, than wish your present loss; she hath exchanged Earth for Heaven, a Wilderness for a Paradise, a Prison for a Palace, a house made with hands for one eternal in the Heavens; she hath exchanged imperfection for perfection, sighing for singing,*  
mourning

Cor. 5. 1,  
2.

## Dedicatory.

mourning for rejoycing, prayers for praises, the society of sinful mortals, for the company of God, Christ, Angels, and the Spirits of Just Men made perfect; Heb. i. an imperfect transient enjoyment of God, 23. 24. for a more clear, full, perfect, and permanent enjoyment of God; she hath exchanged pain for ease, sickness for health, a bed of weakness, for a bed of spices, a compleat blessedness; she hath exchanged her brass for silver, her counters for gold, and her earthly contentments, for Heavenly enjoyments.

And as I desire that one of your eyes may be fixt upon her happiness; so I desire that the other of your eyes may be fixt upon Christs fulness: though your brook be dried up, yet Christ the fountain of Light, Life, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, John 1. 1 and Satisfaction, Col. 1. 1 is still at hand and al- ch. 2. 3 wayes full and flowing, yea overflowing. Omne bonum in summo  
 As the worth and value of many peices of silver is contracted in one peice of gold; so all the sweetness, all the goodness, all the excellencies that are in Husbands, Wives, Children, Friends, &c. are, contracted in Christ; yea all the whole vo-

## The Epistle

lume of perfections which is spread thro-  
row Heaven and Earth, is epitomized in  
Christ; Ipse unus erit tibi omnia, cuius  
in ipso uno bono, bona sunt omnia,  
saith Augustine, one Christ will be to  
thee instead of all things else, because in  
him are all good things to be found.

Dear friends ! what wisdom, what  
knowledge, what love, what tenderness,  
what sweetness, what goodness did you ob-  
serve and find in this deceased and glo-  
rified Saint, that is not eminently, that is  
not perfectly to be enjoyed in Christ? and  
if so, why do not you bear up sweetly and  
cheerfully, and let the world know, and  
let friends see, that though you have lost  
her corporally, yet you enjoy her spiritu-  
ally in Jesus? The Apostle Paul was so  
much taken with Christ, that he was e-  
phrysofom. ver in his thoughts, alwayes near his  
heart, and ever upon his tongue, he names  
him sixteen or seventeen times in one  
Chapter, 1 Cor. 1. Now, Oh that your  
hearts and thoughts were thus busied a-  
bout Christ, and taken up with Christ,  
and with those Treasures of Wisdom,  
Knowledge, Grace, Goodness, Sweetness  
&c. that is in him, this would very much  
allayh

## Dedicatory.

allay your grief and sorrow, and keep  
your hearts quiet and silent before the  
Lord; this would be like that tree which Exod. 15  
made the bitter waters of Marah sweet. 23, 24, 25

Plutarch in the life of Phocion, tells  
us of a certain Gentlewoman of Ionia,  
who shewed the wife of Phocion all  
the rich Jewels and precious stones she  
had; she answered her again, All my rich-  
es and Jewels is my Husband Phocion;  
so should Christians say, Christ is our  
Riches, our Jewels, our Treasure, our Hea- 2 Cor. 6  
ven, our Crown, our Glory, our All; He 10.  
is all comforts to us, and all contents to Eph. 3  
us, and all delights to us, and all relations Cant 5  
to us; He is a Husband, wife, Childe, Fa-  
ther, Mother, Brother, Sister; he is all  
these, yea he is more then all these to us.

I have read of one, who walking in  
the fields by himself, of a sudden felt in- St. Mart  
to loud cries, and weeping; and being  
asked (by one that passed by, and over-  
heard him) the cause of this his lamen-  
tation, I weep (saith he) to think that  
the Lord Jesus should do so much for us  
men, and yet not one man of a thousand  
so much as minds him, or thinks of him;  
but

## The Epistle

but I hope better things of you, yea I hope (and desire) that this present counsel will take hold of your hearts, and work in counsel works when it is set home by a hand of Heaven.

Again, Friends, it is your wisdom, and your glory, to mind more your present work, your present duty, than your loss, than your present calamity. Davids passion was got above his wisdom, his discretion, when he said, O my Son Absolom! my Son, my Son Absolom, would God I had died for thee, O Absolom! my Son, my Son. Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! But O my Soul submit to God! Justifie God, lie down in the will of God, say Amen to Gods Amen: O my Soul think well of God, and speak well of God, and carry it well towards God, &c. This is your present work, make it but your work, and then, though sorrow may abide for a night, yet joy will come in the morning.

Again, Observe how other Saints have carried it under such a dispensation

2 Sam. 18.

At

Cal. 30.5.

## Dedicatory.

sation as you are under, and do you likewise. To that purpose read and compare these Scriptures together, Gen. 23. 1, 2, 3, 4, 8. Ez. k. 24. 16, 17, 18. 2 Sam. 12. 17, --- 22. Gen. 10. 1, 2, 3. 1 Sam. 3. 17. 18, 19. 2 Sam. 15. 25, 26, 27. Job 1. 13, ---

ult. It is a more excellent, a more blessed thing to be good at imitating the pious examples of others, than to be good at praising of them. Stories speak of some that could not sleep when they thought of the Trophies of other Worthies that went before them; the best and highest examples should be very quickening and provoking. Pious examples usually are more wakening than precepts, and they are more convincing, and more encouraging. And the Reason is, Because we see in them, that the exercise of the most difficult points of godliness, is yet possible: Other Saints pious examples should be looking-glasses for us to dress our selves by; and happy are those that make such an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed

Bonus Dux, bonus Comes (a good Leader makes a good follower) was carus the Emperours Motto. Præcepta docent exempla movent, Precepts may instruct, but examples do perswade

## The Epistle

Copy, that this glorified Saint, *VV*ife, Child, Sister hath set before you; which that you may, I desire you seriously to dwell upon the following Narrative.

One hint more, and then I have done: Augustin in one of his Epistles, hath this relation, that the very same day wherein Jerome died, he was in his Study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to Jerome. Suddenly he saw a light breaking into his Study, and a sweet smell that came unto him, and this voice he thought he heard: O Augustin I what dost thou? dost thou think to put the Sea into a little Vessel? when the Heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.

A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write to her about that blessed state to which she was hastening, but was prevented; however in the following Sermon you will find something of that glorious state glimpsed  
out

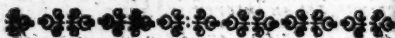


D. dicatory.

out unto you, which now she is in possession of. Now dear friends, above all gettings, get an interest in that glory that she is filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life, and blessed in death, and assuredly meet her, and know her, and for ever enjoy her in perfect happiness and blessedness: which that you may, is and shall be the constant desires, and earnest prayers of

Your Souls Servant,

THOMAS BROOKS.



A.  
String of Pearls;  
OR,  
*The Best things reserved till last.*

**B**Efore I name my Text, give me leave to speak a few words upon another Text, viz. The glorified Saint **Deceased**; at whose **Faneral** we are here met.

*1st. 3. 18.* She was one of those dear spiritual Children that the Lord had given me; she was a precious Seal of my Ministry, *Cor. 3. 1.* she was my living Epistle, my walking Certificate, my Letter Testimonial. In life she was my joy, and in the day of *Phil. 4. 1. 2.* Christ she will be my Crown. As **Paul** speaks, *1 Thes. 2. 19. 20.* *For what is our Hope, our Joy, our Crown of rejoicing?*

*The best things reserved till last.*

cing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory, and joy. Her application of those words of the Apostle to me (hath been often a very great refreshing and comfort to my soul) For though you have ten thousand instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel. The work of grace upon her heart was clear, powerful, and thorough, as all know that knew her inwardly. I should tire both my self and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof: I shall therefore onely mention a few things among many, for your imitation, satisfaction, and sup-  
portation, under this sad dispensation.

She was a knowing woman in the things of Christ, and her knowledge was inward, experimental, growing, humbling, transforming, and practical; she knew Christ in the mystery, as well as in the history; in the spirit, as well as in the letter, feelingly, as well as notionally: she did not onely eat of the tree of knowledge, but also tasted of the tree of life.

She

1 Cor. 4.

15.

Prov. 3. 13

*A String of Pearls, or the*

Sincerity  
 has sereni-  
 ty's water,  
 Sincerity  
 is the mo-  
 ther of se-  
 renity:

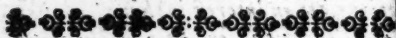
She was as sincere, and as plain a hearted Christian (I think) as any lives out of Heaven, for plain heartedness, she was a *Jacob*: for uprightness, she was a *Job*: sincerity is the shine, the lustre, the beauty, the glory of all a Christians graces: and in this she did excel. A sincere soul is like a Chrystal-glass, with a light in the midst of it, which gives light every way; and such a one was she. A sincere soul is like the violet, which grows low, and hides it self, and its own sweetness, as much as may be with its own leaves; and such a one was she: she had as many choice, visible characters of sincerity and uprightness upon her, as ever I read upon any Christian that I have had the happiness to be acquainted with. But I must not dwell on these things; I shall onely say she was not like the Actor in the Comedy, who cryed with his mouth (*O calum!*) O Heaven! but pointed with his finger to the earth; such Professors there be, but she was none of them.

She was as rich in spiritual experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladdened, and quickened my spirit, by

acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better than a silver tongue, and she found it so. O the stories that she was able to tell of the Love of God! The presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the Word, the deceitfullnesse of Sin, and the devices and methods of Satan, &c. And though she made use of her experience as Crutches to lean on, yet she only made use of the Promises as a foundation to build on. As she star led the wise men to Christ, so her experiences led her to a higher and a sweeter living upon Christ; her experiences were her sauce, but Christ was still her food.

She did drive a very (great) private Trade towards Heaven; she was much in secret duties, in Closet-communion with God, and this did very much enrich her, and advance her in spiritual Experiences. When she had once found the sweetness of enjoying Christ behind the door. O how enflamedly, how abundantly was her Soul carried forth, in secret duties! She knew that Peter went up

Chap. 2.1.  
Mat. 6.5.



A.

# String of Pearls;

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Before I name my Text, give me leave to speak a few words upon another Text, viz. The glorified Saint Deceased; at whose Faneral we are here met.

*2 Cor. 3, 1.* She was one of those dear spiritual Children that the Lord had given me; she was a precious Seal of my Ministry, she was my living Epistle, my walking Certificate, my Letter Testimonial. In life she was my joy, and in the day of *Phil. 4, 1, 2.* Christ she will be my Crown. As Paul speaks, *1 Thes. 2. 19, 20.* For what is our Hope, our Joy, our Crown of rejoicing?

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up

Cent. 2. l.  
Mat. 6. 5.

## *A String of Pearls, or*

up upon the house top to pray, and that Christ was oft alone. As secret meals make a fat body, so she found secret duties made a fat Soul, and this made her much in that work. It was a witty and divine speech of *Bernard*, That Christ the Souls Spouse is bashful, neither willingly cometh to his Bride, in the presence of a multitude; and is it not so with the Bride in her actings towards her Bridegroom Christ?

She was many times in the School of temptation, which God made to her the School of instruction; the Lord did usually so help her to handle the shield of Faith, and the Sword of the Spirit (the Word of God) that she commonly triumph't over Satans temptations, and lead captivity captive; though that Arrow-Master Satan hath shot often at her, yet her bow still abode in strength, her hands and heart being made strong by the hands of the Mighty God of *Jacob*. *Augustin* gave thanks to God that his heart and the temptation did not meet together; and so hath she many a time: she was good at withstanding the beginnings of a temptation, knowing

1 Cor. 12.

7, 8, 9, 10.

Eph. 6. 16.

17.

2 Cor. 2.

14.

Gen. 49.

3, 4.

*The best things reserved till last.*

5

ing that after remedies often come too late. She was a Christian all over, she was a Christian in profession, and a Christian in practice; a Christian in lip, and a Christian in life; a Christian in word, and a Christian in work; a Christian in shew, and a Christian in power, and spirit.

1 Theſ. 5.  
23.  
Acts 13.22  
Acts 24.16  
Luke 1.52  
6.

She was not onely for the general duties of Christianity, as hearing, praying, &c. but also for the relative duties of Religion: As to be a good Wife, a good Mother, a good Child, a good Sister, a good Mistress, &c. Most sincerity and holy ingenuity shines in the relative duties of Religion, and in those she was excellent; she was also very conscientious and constant, yea, abundant in the general duties of Religion, as hearing, praying, &c. She did duties, but durst not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to fly to the Ark) but trusted not in her wings, but in the Ark; in duty, she had learned the holy Art of living above duty, in the business of acceptance with God,

Duties  
trusted to  
will undo  
you; when  
trusted to,  
they prove  
but a  
smooth, a  
filken way  
to hell.

*A String of Pearls, or the*

God, and justification before God, and reconciliation to God, and salvation by God; she knew no duty but Jesus; she was as happy in denying religious self, as she was resolute in denying of sinful self.

James 1.2, 3, 4. ch. 5. 10, 11. She was for patience and chearfulness under her long lingering weakness, as exemplary as any that ever I was acquainted with; if at any time she groaned, yet she blessed God (as she used to say) that she did not grumble. O how quiet, how like a Lamb was she under all her tryals! O how well would she speak of God! O how sweetly did she carry it towards God! Oh how much was she taken up in justifying of God, throughout her pining, wasting sicknesses!

Time and strength would fail me, should I but tell you what I could, concerning her Faith, her love to God to Christ, to his wayes, to his people whether poor or rich, weak or strong. And of her humility, lowliness, meekness, wherein she hath left few fellows behind her; she was very high in spiritual worth, and as low in heart; she was cloathed with humility, as with a Royal Robe, and with the ornament of

a meek and quiet spirit, which is in the sight of God, of great price; but I must hasten to my Text, for I see time slides away.

If *Ezekiel* can commend *Daniel*; and match him with *Noah*, and *Job*, for his power in prayer; and *Peter* highly praise *Paul*: And if the ancient Church had her (Diptychs or) publick Tables, wherein the persons most noted for piety were recorded: Nay, if *Plato* called *Aristotle* the intelligent Reader; and *Aristotle* set up an Altar in honour of *Plato*: then I hope you will not impute it to me as a transgression, that I have presented to you the shining virtues of this glorified Saint, for your imitation.

*What eyes thou read'st with, Reader,*

*(know I not,*

*Mine were not dry, when I this story*

*wrot.*

An

# An ELEGIE

Upon the Death of the Vertuous  
His dear, and never to be forgotten Friend  
*Mrs. Mary Blake.*

**I**F that affection could but make a Poet,  
Could grief and sorrow help, sure I sh<sup>d</sup> could do it:  
*Mary* is dead, a woman whom truth and fame,  
With vertue ever shall embalm her name;  
A *Mary* for Love, a *Mary* for Weeping,  
A *Mary* for Choice, a *Mary* for Seeking,  
With *Mary* she had chosen the better part:  
With *Mary* she did lay Christ neer'st her heart.  
Such were her Parts, her Piety,  
Her youth it was a full Maturity.  
Grave, although young, who in her heart did prize,  
Grace, Truth, and Christ, her only Sacrifice;  
Gracious, Religious, and sincere was she,  
Courteous, without all Court-Hypocisie.

Christ was her study, his Glory was her aim,  
It was her Heaven for to advance the same;  
within the holy Treasury of her mind,  
Were the choice vertues of all Women kind:  
A knowing Woman, and an humble too,  
Which joyd all Christians, who had with her to do.

Praying Woman and believing too  
 Which did the praises of other Saints renew,  
 Holy Woman, and an harmless too,  
 saying this, I give her but her due.  
 lively Christian, and thriving in Grace,  
 few towards Heaven did ever hold her pace.  
 the Word and wayes of God were her delight,  
 and in the same she had a great insight. !  
 fixed Woman, when others staggering were,  
 which was the fruit of holy pains and care,  
 tried Christian, whose tryals were not small,  
 yet Faith and Patience overcame them all:  
 she liv'd the Sermons which on Earth she heard,  
 and now receives the Crown which was for her prepar'd:  
 Woman which had more than common worth;  
 want a tongue, enough to set it forth.

her latest precious breathings had respect,  
 To nothing more than divine Dislect:  
 Which she committed to her mourning friends,  
 in Exhortations for their better Ends.  
 could Prayers, Tears, and Sighs have kept her here  
 she had not dy'd, you need it not to fear:  
 she lives, though dead, in th' memory of those,  
 Who knew her life, and saw her holy close;  
 To golden letters half so long as we,  
 shall keep her precious worth in memory;  
 To costly Marble need on her be spent,  
 her deathless worth is her own monument.  
 Now shall I let you know what you have lost,  
 she was a Temple of the Holy Ghost.  
 this we'll apply, that though we lose her here,  
 her Soul doth shine in a celestial sphere.  
 Mary is to the celestial Canaan gone,  
 Where as a Star she shines in perfection.

Mary

Mary hath chosen sure the better part,  
 Mary with Angels sure doth now partake.

But stay, needs the Encomiums? Reader know  
 She joys above, while we here wail below.  
 But now (dear friends) let's mourn in hope, and weep,  
 Believing this blest Saint in Christ doth sleep,  
 Hark, don't you hear her sweet delightful voyce,  
 Saying, Friends weep not, but see that ye rejoyce  
 For me, for now I am perfectly free,  
 From sorrow, sin, death, and mortality;  
 Surely you cannot doubt my happiness,  
 Who have beheld my Faith and stedfastness.  
 O then from sorrow see that now you cease,  
 To interrupt my joy, and your own peace.  
 Surely our loss, to her was greatest gain,  
 For crown'd in Heaven she ever shall remain;  
 No sighs, no groans, now from her do come,  
 But everlasting joys are in their room.  
 She now without controul no question sings,  
 Eternal praises to the King of Kings;  
 She now enjoys that ever-blessed face,  
 In hopes whereof she run a happy race;  
 She now hath chang'd her Crosses for a Crown,  
 Her bed of weakness for a Royal Throne:

Farewel (blest Saint) farewel, to thee wee'l hast  
 For till we meet in Heaven we cannot rest.

*Thomas Brooks of Margarets  
 New-Fishstreet.*



# A word to the Reader,

**N**OW Reader if you please to cast a look,  
 Or spend some spare time on this little Book,  
 And in it any thing that's good do view,  
 Then challenge it, for it belongs to you:  
 What's weak or worthless in it, that decline,  
 And pass it by, I challenge that for mine.



THE  
Best Things

Reserved till last.

1 PET. 1. 4.

*To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.*

Beloved,



Have chosen this Text upon a double ground.

1. To make a diversion of immoderate sorrow and grief from my own spirit, and yours, who are most nearly concerned in this sad loss. And

2. Because it will afford us matter most

most suitable to the blessed state and condition of this glorified Saint, as whose Funeral we are here met.

In the Inscription, ver. 1, 2. you have first a *holy salutation*, shewing first by whom this Epistle was written, viz. *Peter an Apostle of Jesus Christ*; secondly, to whom it was written: now

they are described two waies; first, by their outward condition, strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia, and Bythinia*. There are

divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter*

wrote this Epistle to the converted Jews scattered through the Provinces in *Asia*, who met with much opposition and

affliction for the Gospels sake. Secondly, they are described by their spiritual and inward condition, which is set

forth,

1 By the fundamental cause of it, to wit, Election of God.

2 By the final cause, to wit, sanctification of the Spirit unto obedience.

3 By the subservient cause, to wit, reconciliation, conferred in obedience, and sparkling of the blood of *Jesus Christ*.

B

In

Compare the 2. of the Acts and the 11. of the Acts, with 1. and 2. verses of this Chapter.

In the third *verse*, you have, 1 A very  
 Greatly Proem, and such as can hardly be  
 match'd again, *Blessed be the God, and*  
*father of our Lord Jesus Christ.* 2 You  
 have Regeneration or Effectual calling  
 described, and that,

1 First, by the Principal Efficient cause  
 thereof, which is, *God the Father of our*  
*Lord Jesus Christ.*

2 By the impulsive cause thereof  
 the mercy of God, which is describe  
 by the quantity of it, *abundant.*

3 By the immediate effect thereof  
 a lively Hope (the singular cause whereof  
 is shewed to be the resurrection of *Jesus*  
*Christ from the Dead*) now hope  
 called a lively Hope.

1 Because it makes a man lively and  
 active for God and goodness.

2 Because it cheers, comforts, and re-  
 vives the soul; it brings, it breeds, it feeds  
 it preserves spiritual life in the soul  
 this lively Hope is like *Myrtus*, his  
 sheild, which after the use he had of it  
 in the field, having it with him at Sea  
 and suffering Shipwrack, it served him  
 for a boat to waite him to shore, and  
 preserved his life. 3 this lively Hope is  
 Shield on shore, and an Anchor at Sea

1 John 3  
 2, 1.  
 corpus spi-  
 rando  
 anima spi-  
 rando vi-  
 vet, As the  
 body lives  
 by breath-  
 ing, so the  
 soul by  
 hoping.

3 It is called a lively Hope, in opposition to the fading, withering, drying hopes of Hypocrites, and prophane persons, *Whose hope is a spiders web, the crackling of thorns under a Pot, and the giving up of the Ghost.* Ioh. 8. 13.  
14. ch. 11.  
ult. ch. 27.  
8.  
Prov. 11. 7.

A Christians hope is not like that of Pandora, which may flie out of the box, and bid the soul farewell; no, it is like the morning light, the least beam of it shall commence into a compleat Sunshine; is is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the Hypocrites hope, the presumptuous sinners hope is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exercised, and that is, *an inheritance incorruptible, and undefiled, and that fadeth not away*, (what these words import, I shall shew you when I shall open that Doctrine which I intend to stand upon at this time) *reserved in heaven for you.*

There are three Heavens, the first is *Cælum Aerium*, the Aairy Heaven; where the Fowls of Heaven do lie; the second is *Cælum Astriferum*,

where the Stars of Heaven are and the third is *Cælum Beatorum*, the Heaven of the Blessed, where God appears in eminency, and where Christ shines in glory; and this is the Heaven the Text speaks of.

The Text will afford several points, but I shall only name one, which I intend to stand on at this time, and that is this.

*Doct. That God reserves the best and greatest favours and blessings for beleevers, till they come to Heaven.*

Now I shall prove this proposition by an induction of particulars, and then give you the reasons of it; I will begin with the inheritance spoken of in the Text.

I The best Inheritance is reserved for beleevers, till they come to Heaven, this is cleer and fair in the Text, yet I shall make this further out to you, thus.

*Vide Zachariam.*

First, The Inheritance reserved for beleevers till they come to Heaven, is a pure, undefiled, and incorruptible Inheritance, it is an inheritance that cannot be defiled [no blemish]

and the d ap- christ Hea- blemished with abuse one way or another, other inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantos* signifies a precious stone, which though it be never so much soiled, yet it cannot be blemished, nor defiled: yea, <sup>1 Kings 21, 10.</sup> the oftner you cast it into the fire, and take it out, the more clear, <sup>*Quam fortius mihi terra, cum celum in sweat.*</sup> bright, and shining it is, All earthly inheritances are true Gardens of <sup>*Adonis*</sup>, where we can gather nothing but trivial flowers, surrounded with many briars, thorns, and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Cabul*, that is to say, displeasing, or dirty, the world doth but durt, and dust us. But <sup>1 Kings 9. 13.</sup>

Secondly, it is a sure, a secure inheritance, *To an inheritance reserved in*

in heaven for you. See the Text, the Greek word that is here rendered *reserved*, is from (*Τηρηω Τερω*) which signifies to keep solicitously to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath, and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance; Christ hath already taken possession of it in their names, and in their roomes, and so it is secure to them; if weakness can overcome strength, impotency omnipotency, then may a Christian be kept out of his inheritance, but not till then; but earthly inheritances, they are not sure, they are not secure; how often doth might overcome right; and the weakest go to the wall? how many are kept out, and how many are cast out of their inheritances, by power, policy, craft, cruelty? It was a complaint of old, our inheritance is turned to strangers, our houses to Aliens, *Lam. 5. 2.*

Thirdly, It is a permanent, a lasting inheritance; *To an inheritance incorruptible, undefiled, and that fa-*

Heb. 6. 12.  
—ult.

Rom. 8.  
34. ult.

Ephes. 2. 6

Joh. 14. 1,  
2, 3.

John 10.

27, 28, 29,  
30.

If this In-

heritance

was not

kept for

us it might

(haply) go

the same

way para-

dise did.



doth not away. The Greek word (*Anemone*), is the proper name of a flower, which is still fresh, and green, after it hath a long time hung up in the house; it is an inheritance that shall continue as long as God himself continues; of this inheritance there shall be no end, though other inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the *Caldean, Persian, Grecian* and *Roman* Kingdomes? but the glory of Believers shall never fade, nor wither; it shall never grow old, nor rusty, *Sic transit gloria mundi.*  
*1 Pet. 5. 4. & when the chief Shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away,* a Believers inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it. Earthly inheritances are like Tennis-balls, which are bandied up and down from one to another, & in time wear out. *1 Tim. 6. 12*  
 The creature is all shadow and vanity, it is (*filia noctis*) like *Jonah's* Gourd, man can sit under its shadow.

dow but a little, little while : it soon  
 decays and dies, it quickly fades and  
 withers ; there is a worm at the root  
 of all earthly inheritances, that will  
 consume them in time ; all earthly  
 comforts and contents are but like a fair  
 picture that is drawn upon the Ice,  
 which continueth not or like the mor-  
 ning cloud that soon passeth away ;  
 but a Beleevers inheritance indureth  
 for ever ; when this world shall be  
 no more, when time shall be no more,  
 the inheritance of the Saints shall be  
 fresh, flourishing and continuing,  
*Nescio quid erit, quod ista vita non*  
*erit, ubi laetetur, quod non capiat lo-*  
*cum, ubi sonat, quod non rapit tem-*  
*pus, ubi olet, quod non spargit fla-*  
*vus, ubi sapit quod non minuit eda-*  
*citas, ubi heret, quod non divellit*  
*eternitas*, said *Augustine* ; What  
 will that life be? or rather what will not  
 that life be, since all good either is not  
 at all, or is in such a life? light, which  
 place cannot comprehend ; voices and  
 musick, which time cannot ravish away ;  
 odours, which are never dissipated ; a feast,  
 which is never consumed : a blessing,  
 which eternity bestoweth, but eternity

shall

shall never be at an end: So this, all this is the heritage of all Gods *Jacobs*.

Fourthly, It is the freest inheritance, it is an inheritance that is free from all vexation and molestation; there shall be no pricking briar, nor grieving thorn unto the house of *Israel*: there shall be no *Jebusites* to be as pricks in your eyes, *Ezek. 28. 24.* and thorns in your sides; there shall be no crying, O my bones! O my bowels! *Numb. 33. 55.* O the deceit of this man! &c. No, they shall have a Crown without thorns, a Rose without prickles, and an inheritance without the least incumbrance, this inheritance flows from free love, *Isa. 55. 1. 3.* and is freely offered, though the soul hath neither money, nor money-worth: *Rom. 7. ult. Isa. 64. 4.* there is nothing, there is not the least thing about this inheritance, that is purchased, or paid for by us: it is all frank, *Cor. 2. 9.* it is all free, it is all of grace: here is such an inheritance, that no eye ever saw, that no mortal ever possessed, and that for nothing, it is freely offered, and it is freely given, *Acts 20. 32.* And now Brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

*fed.* All is merey, all is of free mercy that God alone may have the glory. Other inheritances they have their incumbrances. O the Vexations, the molestations that do attend them ! O the debates, the disputes, the Law-suits, that are about earthly inheritances, such have made many a man to go with heavy heart, an empty purse, and a thred bare coat ; which made *Themistocle* profess, that if two wayes were shewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuse that which went to hell.

Fifthly, It is an inheritance that is universally communicable, to Jews, to Gentiles, to bond, to free, to rich, to poor, to high, to low, to male, to female, *Gal. 3. 28, 29.* *There is neither Jew nor Greek, there is neither bond nor free, there is neither male, nor female for ye are all one in Christ Jesus ; And if ye be Christs, then are ye Abraham's Seed, and heirs according to the Promise.* Among men, all sons and daughters be-  
Agustior multitudi-  
ne bare-  
 dum ) whose portions are not scantied by reason of the number and multitude of co-heirs. *Rom. 8. 16.*

not heirs, yet all Gods children, be  
 they sons, be they daughters, be they  
 bond, or free, &c. they are all heirs <sup>2 Chron.</sup>  
 without exception; *Jehoshaphat gave* <sup>21.3.</sup>  
*his younger sons great gifts of silver and*  
*gold, and of precious things, with fenced*  
*Cities, but the Kingdom gave he to Je-*  
*horam, because he was the First-born.* <sup>Gen. 25. 5</sup>  
 And *Abraham* gave gifts to the rest of  
 his sons, but *Isaac* only had the Inhe-  
 ritage. In some Countries all children  
 be not heirs, but sons only; and in other  
 Countries, not all sons, but the Eldest  
 Son alone; usually men divided their  
 earthly inheritances, if all the sons be  
 heirs, some inherit one place, others  
 others; but here the whole inheritance  
 is enjoyed by every child; here every  
 child is an heir to all, and hath right  
 to all. In earthly inheritances, the  
 more you divide, the less is every ones  
 part; but this inheritance is not dimi-  
 nished by the multitude of possessors, nor  
 impaired by the number of co-heirs, it  
 is as much to many, as to few, and as  
 great to one, as to all; not a room, not  
 a mansion, not a walk, not a flower,  
 nor a Jewel, nor a Box of Myrrhe, but  
 what is common to all. not a smile, nor

good word, not a sweet look, not a robe, not a dish, not a delicate, not a pleasure, not a delight, but is universally communicable, and universally fit for all the thousands millions of thousands that are heirs of this inheritance: if there be a thousand together, every one sees as much of the Sun, hears as much of the sound, smells as much of the sweet, as he should do if there were no more than himself alone: So here.

*Nabet omnia qui habet habent omnia,*  
Aug.

*Gen. 33. 11.*  
I have enough,  
which Jacob,

*is hol, I have all.*  
*is aliud*  
*water De-*  
*in habeo,*  
*ec aliud*  
*leno possi-*  
*eo, nec de-*  
*us, Deus*  
*ui non de-*  
*it, solus*  
*ibi suffi-*  
*it, Euseb.*  
*Niremb.*

Sixthly and lastly, It is a soul-satisfying inheritance: he that hath it, shall sit down and say, I have enough, I have all, As one Master satisfies the servant, and as one Father satisfies the child, and as one Husband satisfies the Wife, so one God, one Christ, one Inheritance, satisfies the believing soul, *Psal. 16. 5, 6.* *The Lord is the portion of mine inheritance, and of my Cup; thou maintainest my lot. The lines are fallen unto me in a pleasant place, I have a goodly heritage.* Will an inheritance of Glory satisfy them? why this they shall have, *1 John 3. 3. Col. 3. 4.* Will an inheritance of power and dominion satisfy them? why this they shall have, *1 Cor. 3. 21. All things are yours, &c. Mat. 19.*

1 Cor. 6: 2, 3, &c. Will *Abrahams* bosom satisfie you? why this you shall have, *Luke 16. 22.* The bosom is the place where love lodges all her children; the bosom is the place of delight and satisfaction, and this you shall have, nay, you shall have a better, a choicer, a sweeter bosom to solace your souls in, than *Abrahams*, to wit, the bosom of *Jesus Christ*; which will be a paradise of pleasure and delight to you. Will *Christs* best Robe? will his own Signet put upon you, satisfie you? why this you shall have. Will it satisfie you to be where *Christ* is, and to fare as *Christ* fares, and wear as *Christ* wears, and enjoy as *Christ* enjoys? why this you shall have, *John 12. 26.* *Where I am, there shall also my Servant be; if any man serve me, him will my Father honour.* If all these things will satisfie souls, then surely the inheritance reserved in heaven for them, will satisfie them; for that inheritance takes in these things, and many more. The good things, that this inheritance is made up of, are so many, that they exceed number. *August. triplici be bitu, cap.* This the great Caliph of *Babylon*, *Charles* the fifth, and others found by Experience,

ber,

ber, so great, that they exceed measure, so precious, that they are above all estimation; and therefore it must needs be a soul-satisfying Inheritance.

But now all other inheritances they cannot satisfie the heart of man, *Eccles.* 5. 10. *He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance with increase; this is also vanity.* If you please you may read the words nearer the Original thus, *He that loveth silver, shall not be satisfied with Silver*, and he that loveth it, in the multitude of it, shall not have fruit; it is the love of silver that is the mischief of it: it is the love of silver that makes men unsatisfied with silver: Such a man will still be adding house to house, *Prov. Tract* Land to Land, bag to bag, and heap to heap, and yet after all, be still unsatisfied. *Deum,* *Bernard* compareth such a man to one that being very hungry, gapeth continually for wind, with which he may be puffed, but cannot be filled, and satisfied: And so the same Author elsewhere saith well (*animarati- onalis ceteris omnibus occupari potest, impleri non potest.*) The reasonable



nable soul may be busied about other things, but it cannot be filled with them; they can no more fill up the soul, than a drop of water can fill up the huge Ocean: they can no more satifie the desires of the soul, than a few drops of water can the thirst of a man inflamed with a violent Feaver: nay, as Oyl increases the flame of the fire, so the more a man hath of the world, the more his heart is inflamed after it. When *Alexander* had conquered the known part of the world (say some) he sat down, and wish'd for another world to conquer. *Charles* the fifth, Emperour of *Germany* (whom of all men the world judged most happy) cried out with detestation to all his Honours, Pleasures, Trophies, Riches (*abite hinc, abite longe*) get you hence, let me hear no more of you; they could not satifie him, they could not quiet him. Such things that a fancy, a conceit, and ungrounded fear will rob a man of the comfort of, can never satifie him; but such are all worldly enjoyments. One man will not live, because his *Dalilah* will not love. Another with *Ahab* will be sick, and die, because he cannot get his neighbours inheritance.

2 Kings

7.

1 King.

Est. 5. 9.  
alt.

tance. Another wishes himself dead, because his commodities lie dead on his hands. Another with *Haman*, can find no sweetness in all his enjoyments, because *Mordecai* sits at the Kings gate. As those things which delude a man, can never satisfie him, but the world deludes a man, and puts chears upon him, it promises a man pleasure, and payes him with pain; it promises profit (*all this will I give thee*) and payes him with loss: loss of God, of Christ, of Peace of Conscience, of Comfort, of Heaven, of happiness, of all; it promises contentment, and fills him with torment, and therefore can never satisfie the soul of man, &c.

Gal. 17. 31

But the Inheritance reserved in Heaven, that will satisfie, it will afford nothing that may offend the soul, it will yield every thing that may delight the soul, that may quiet and satisfie the soul, by all which it is most evident, *That the best Inheritance is reserved for the Saints, till they come to Heaven.* But

Secondly, As the best inheritance, so the best Rest is reserved for believers till they come to heaven; this life is full of trials, full of troubles, and full of changes,

dead, sin within, and Satan and the world without, will keep a Christian from rest, till he comes to rest in the bosome of Christ. The life of a Christian is a race, and what rest have they that are still running their race? the life of a Christian is a warfare, and what rest have they that are still engaged in a constant warfare? the life of a Christian is the life of a Pilgrim, and what rest hath a Pilgrim, who is still a travelling from place to place? A Pilgrim is like *Noah's Dove*, that could find no rest for the sole of her foot: the fears, the snares, the cares, the changes, &c. that attends believers in this world, are such that will keep them from taking up their rest here. A Christian hears that word alwayes sounding in his ears: *Arise, for this is not thy resting place.* A man may as well expect to find Heaven in hell, as expect to find rest in this world. It was the complaint of *Ambrose* (*Quid in hac vita non experimur adversi? Quas non procellas tempestatesque perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?*) What misery do we not undergo in this life? what storms and tempests do we not endure? with

Heb. 12. 1.

2 Tim. 4.

7, 8.

Isa. 40.

2 Cor. 10.

4.

1 Tim. 1.

18.

Psal. 119.

54.

Heb. 11. 13.

1 Pet. 2. 11.

Ier. 50. 6.

Micah. 2.

10.

Ambrose

de fide re-

surrectionis

with what troubles are we not tossed? whose worth is spared? mans sorrow begin when his dayes begin, and his sorrows are multiplied, as his dayes are multiplied: his whole life is but one continued grief, labour wears him, care tears him, fears toss him, losses vex him, dangers trouble him, crosses disquiet him: nothing pleases him: in the day he wishes, would God it were night, and in the night, would God it were day: before he rises, he sighs, before he washes, he weeps, before he feeds, he fears, under all his abundance he is in wants, and in the midst of his sufficiency he is in straits, his heart, as *Gregory Nyssen* speaks, (*Non tantum gaudet in iis quae habet, quantum tristatur, ob ea quae desunt*) is not so much quieted in those things which it hath, as it is tormented for those things which it hath not. In a word, all the rest we have in this world, is but a very short nap: so that glorious rest that is reserved in heaven for us, *Heb. 4. 9, 10.* *There remaineth therefore a rest to the people of God, for he that is entered into his rest, he also hath ceased from his own works, as God did from his: there remains a rest to the people*

Job 20. 22

Gregor:  
Nyssen in  
Eccles.  
Hom. 7.

reserved till last.

51

people of God, or as the Greek hath it, *sabbatismos* a Sabbathizing, a celestial rest, an eternal rest, a Sabbath that shall never have end. When God had made man, we read that the next day he rested, and why is this set down, saith *Anselme* *Nisi per hoc vellet innuere, quod illud post cuius orationem requievit, ad requiem fecit?*) but that the Spirit of God would shew unto us, that God made him for rest, after the making of whom God is said to have rested: Rest is a Jewel very desirable on Earth, but we shall not wear it in our bosomes till we come to Heaven. *Ambrose* well observes, that (*sex diebus mundus est factus, septimo requietem est die, ultra mundum ergo est quies, ultra mundum etiam fructus quietis*) In six dayes the world was made, on the seventh day there was rest, it is beyond this world, therefore that rest is, and it is beyond this world that the fruit of rest is to be had, I shall shew you (observing brevity) the excellency of that rest that is reserved for believers in heaven.

As first, It is a superlative rest, a rest that infinitely exceeds all earthly rest; all other rest is not to be named in the

*Epist.* and others understand this Text of a celestial rest, &c.

*Ambrosius*  
in Evangel.  
Luc. c. 9.

the day wherein this rest is spoken of. Some have purchased rest (for a time) with silver and gold, but this is a rest that all the gold and silver in the world can never purchase; over this rest is written not the price of gold, but the price of blood, yea the price of the best and noblest blood that ever run in veins; that rest we have here must needs be a poor low-prized rest, (*ubi multa cautela custoditur salus corporis, custodita etiam amittitur, amissa cum gravi labore re-*

*Greg. Mor. paratur, & tamen reparata in dubio*  
*l. 11, c. 16, semper est;*) where the health of the body is preserved with much watchfulness, being preserved is also lost; being lost, is recovered with much labour and yet being recovered, is alwaies in danger, and doubtfulness, what will become of it: our estate in this world is not a fixed state; what then is our rest? our very living is but a passing away, our lives are full of troubles, and they fill our souls full of unquietness. After the *Trojans* had been tossing and wandring in the *Mediterranean Sea*, as soon as they espied *Italy*, they cryed out with exulting joy, *Italy, Italy*, And so when Saints, after all their tossings and restlessness

restlessness in this world, shall come to Heaven, then (and not till then) they will cry out, rest, rest, no rest to this rest. *But.*

Secondly, The rest reserved in Heaven for believers, it is an universal rest, a rest from all sin, and a rest from *Rev, 14, 13* all sorrow, a rest from all afflictions, and a rest from all temptations; a rest from all oppression, and a rest from all vexation; a rest from all labour and pains, from all trouble and travel, from all aches, weaknesses and diseases; there is no crying out, O my bones! O my back! O my bowels! O my sides! O my head! O my heart! Our rest is but only in part, and imperfect, here we have rest in one part, and pain in another; quiet in one part, and torment in another, sometimes when the head is well, the heart is sick, and sometimes when there is peace in the conscience, there is pain in the bones, here many return us hatred for our love, and this hinders our rest, here we are apt to create cares and fears to our selves, rather than we will want them, and this *Psa, 38, 20; Psa, 109, 4; Math, 6, 23-24* hinders our rest, here we are very apt to give offence, and as apt to take offence

**Mt. II. 2.** fence (though none be given) and this  
**1 Cor. 10.** hinders our rest, sometimes we have  
**32.** rest abroad, and none at home, some  
**Iob. 7. 13.** times rest at home, and none abroad  
**14, 15, 16.** our rest here is imperfect and incom-  
 plete, but our rest in Heaven shall be  
 most perfect and compleat, there the  
 inward and the outward man shall be  
 both at rest, &c. But

**Psal. 40. 12.** Thirdly, it is an uninterrupted rest  
**2 Cor. 12. 5.** it is a rest that none can interrupt, here  
**7, 8, 9.** sometimes sin interrupts our rest, some-  
**Psa 30. 6, 7** times temptations interrupt our rest  
**Canr. 3: 5** sometimes divine with-drawings inter-  
**ch. &c.** rupts our rest: sometimes the sudden  
**Iob. 3. 25** changes and alteration that God makes  
**26, &c.** in our conditions inter-

*Quid est aliud hic nas-  
 ci, nisi ingredi laborio-  
 sam vitam?* August.  
 What is it else to be  
 born here, than to enter  
 into a troublesome life?

rupts our rest: sometimes  
 the power, and sometimes  
 the policy, and sometimes  
 the cruelty of wicked men  
 interrupts our rest, sometimes  
 the crossness of friends  
 sometimes the deceitfulness of friends  
 sometimes the loss of friends, and some-  
 times the death of friends interrupts our  
 rest, one thing or another is still inter-  
 rupting our rest: O but in Heaven  
 there shall be no sin, no Devil, no  
 sinne



and this manner, no false friend, there shall be nothing, there shall not be the least thing that may interrupt a Saints rest, indeed Heaven could not be Heaven, did it admit of any thing that might interrupt a Saints rest. Heaven is above all winds and weather, storms and tempests, earth-quakes and heart-quakes, there is only that which is agreeable and desirable; there is nothing to cloud a Christians joy, or to interrupt Christians rest; when once a soule is asleep in the bosome of *Abraham*, none can awake him, none can molest or disturb him, here is joy without sorrow, blessedness without misery, health without sickness, light without darkness, abundance without want, beauty without deformity, honour without disgrace, ease without labour, and peace without interruption, or perturbation, here shall be eyes without tears, hearts without fears, and souls without sin, here shall be no evil to molest the soul, here shall be all good to cheer the Soul, and all happiness to satisfy the Soul, and what then can possibly interrupt the rest of the Soul? But

Fourthly, As it is an uninterrupted rest,

It is an al-  
lusion to  
Solomons  
name Ie-  
didiah,  
2 Sam, 12,  
252

rest, so it is a peculiar rest, it is a  
peculiar to Sons, to Saints, to Heir  
to beloved ones, *Psa. 127. 2. So*  
*gives his Beloved rest, or (as the Hebre*  
*hath it) dearling or dear beloved, qui*  
rest, without care or sorrow, the *Heb*  
*brew* word (*שֶׁנָּה* *Schena*) is writte  
with " a quiet dumb letter (which  
not usual) to denote the more quietnes  
and rest, this rest is a Crown that G  
sets onely upon the head of Saints,  
is a gold chain that he only puts abo  
his childrens necks, it is a Jewel th  
he only hangs between his beloved  
breasts, it is a Flower that he only stic  
in his darlings bosomes, this rest is  
tree of life that is proper and peculiar  
the inhabitants of that heavenly Coun  
tre, it is Childrens bread, and sha  
never be given to doggs, here wicke  
men have their good things, the  
peace, their rest, their quiet, &  
their heaven, whilest the people of G  
are troubled and disquieted on ever  
side, but the day is a coming where  
the Saints shall have rest, and sinners  
shall never have a good day more, neve  
have an hours rest more, their tormen  
shall be endless, and easeless. The ol

Luk, 16, 25

Psal, 73:

31--28,

Job 21, 7,

8, 9, 10, 11,

12, 13, 14,

work

*reserved till last.*

37

world had their resting-time, but at last  
Heir Patience and Justice tired and abused,  
So out a period to their rest, by (washing  
Tebred) sweeping them to hell with a Floud;  
And then *Noah*, and those righteous  
souls that were with him, had their time  
of rest and peace, and so shall it be with  
sinners and Saints at last, &c. But

Fifthly, The rest reserved for the  
Saints in heaven, as it is a peculiar rest,  
so it is a rest that is universally commu-  
nicable to all the Sons and Daughters of  
God; *and to you who are troubled, rest* 2 Thes. 1.  
*with us*, saith the Apostle *Paul*, *rest* 6. 7.  
*with us*, with us Apostles, with us Saints,  
and with all the family of heaven toge-  
ther: Here some Saints are at liberty,  
when others are in prison, here some sit  
under their own Vines, and drink the  
blood of the Grape, whilst others have  
their blood powred out as water upon the  
ground, &c. but in heaven they shall  
all have rest together, the believing  
Husband, and the believing wife shall  
rest together, and believing Parents and  
believing Children shall rest together;  
where one relation hath rest when the  
other hath not, but there they shall all  
rest together: there the painful Preach-

C

er,

er, and the diligent hearer shall rest together: there the gracious Master, and the pious Servant shall rest together, &c. Isa. 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness, they shall rest in their beds*, or as some read it, they shall rest in their Bee-hives, expressing the Hebrew by the Latine, *Cubile*, signifying a bee-hive, as well as a Couch, or Bed; look as the poor wearied bees do rest all together in their Bee-hives, in their honey houses, so all the Saints shall rest together in Heaven, which is their bee-hive, their honey-house: And O what a happy rest will that be, when all the Saints shall rest together! But,

Rev. 10. 6.  
1 Pet. 3.

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as heaven lasts, yea, as long as God himself shall continue; time shall be no more, and this world shall be no more, but this rest shall remain for ever, the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is quiet,

quiet, anon all is in an uproar; their rest  
 in this world is like a morning cloud, and  
 the early dew, which is soon dried up by  
 the beams of the Sun. Since God hath  
 cast man out of Paradise, out of his first  
 rest, he can find but little rest in this  
 world; sometimes the unfitness of the  
 creature troubles him, sometimes the  
 sickness of the creature vexes him,  
 sometimes the treachery of the creature  
 enrages him, and sometimes the want of  
 the creature distracts him; when in his  
 heart he saith, Now I shall have rest, now  
 I shall be quiet, then troubles and chan-  
 ges come: so that his whole life is rather  
 dreaming of rest, than an enjoying of  
 rest: O! but in heaven the rest of the  
 saints shall have no end, there shall be  
 nothing that can put a period to their  
 rest; there shall be every thing that may  
 conduce to the perpetuating of their rest;  
 heaven would be but a poor low thing,  
 if it not afford a perpetual rest.  
 Thirdly, as the best rest, so the best  
 sight and knowledge of God is reserved  
 for believers, till they come to heaven: I  
 readily grant, that even in this world the  
 saints do know the Lord, inwardly, spi-  
 ritually,

ritually, powerfully, feelingly, exper-  
*nihil notum* mentally, transformingly, practically;  
*in terra, ni-* but yet notwithstanding all this, the best  
*nil ignotum* knowledge of God is reserved for Hea-  
*in Cælo.* ven, which I shall evidence by an indu-  
 ction of particulars, thus :

First, they shall have the clearest  
 knowledge and revelation of God in  
 heaven; here our Visions of God are  
 not clear, and this makes many a Child  
*Lam. 3. 44.* of light, to sit and sigh in darkness. God  
 veils himself, he covers himself with a  
 cloud; man when he is silent concern-  
 ing God, seemeth to be something, but  
 when he begins to speak of God, it plain-  
 ly appears that he is nothing.

*Cicero de* *Simonides* being asked by *Hiero* the  
*natura De-* Tyrant, what God was, craved a day  
*orum, l. 1.* for to deliberate an answer; but the more  
 he sought into the nature of God, the  
 more difficult he found it to expresse:  
 therefore the next day after being que-  
 stioned, he asked two dayes, the third  
 day he craved four, & so from that time  
 forth doubled the number, and being  
 asked why he did so, he answered, that  
 the more he studied, the less he was able  
 to define what he was; so incompre-  
 hensible is his Nature.

Our Visions of God here are dark and obscure. *Augustine* asking the question, *de fide con* what God is? gives in this answer (*cer. Arion. c. 6*) *te hic est, de quo & quum dicitur, non potest dici, quum estimatur, non potest estimari, quum comparatur, non potest comparari, quum definitur, ipse sua definitione crescit*) Surely it is he, who when he is spoken of, cannot be spoken of, who when he is considered of, cannot be considered of, who when he is compared to any thing, cannot be compared, and when he is defined, groweth greater by defining of him. It is observable, that it was not the Lord which the Prophet *Ezekiel* saw, it was only a vision; in the vision it was not the glory *Ezek. i. 28* of the Lord which he saw, but the likeness of it, nay it was not the likeness of it, but the appearance of the likeness of the glory of the Lord, that made him to fall on his face, as not being able to behold it. Sin hath so weakned, dazled, and darkned the eye of our souls, that we cannot bear the sight of the glory of the Lord, nor the likeness of it, no nor the appearance of the likeness of it.

In the *Psalms* the Lord is said to *Psal. 18. 10* abide upon a Cherub; upon which words

Greg. Mor. one saith thus ( *Cherub quippe plenitudi-  
7. c. 15. scientia dicitur, proinde super plenitudi-  
nem scientia ascendisse perhibetur, quia  
majestatis ejus plenitudinem scientia  
nulla comprehendit* ) a Cherub is so cal-  
led, as being a fulness of knowledge, and  
therefore is God said to ascend above  
the fulness of knowledge, because no  
knowledge comprehendeth the fulness of  
his Majesty.

But when believers come to heaven,  
then they shall have a more  
clear vision, and sight of God  
1 Cor. 13. 12. *For now we  
see through a glass, darkly,  
but then face to face; Now  
I know in part, but then  
shall I know even as also  
I am known.* Now we see him  
obscurely, as in a glass, but then we shall  
see him distinctly, clearly, immediately  
we shall then apprehend him clearly  
though (even then) we cannot compre-  
hend him fully. Some sense those words  
*I shall know even as I am known*, thus  
Lock as God knoweth me after a man-  
ner agreeable to his infinite excellency  
so shall I know God according to my  
capacity, not obscurely, but perfectly.



as it were, *face to face*, and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fulness, of his loveliness and <sup>Phil. 3. 1</sup> *rise of* sweetness: Now all masks, clouds, and <sup>non comp</sup> *hensiva*, curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth and height of divine love, that they may clearly see into the mystery of the Trinity, the mystery of Christs Incarnation, the mystery of mans Redemption, the mystery of Providences, the mystery of Prophecies; And all those mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of heaven: And all those mysteries that concern the nature, original, immortality, spirituality, excellency, and activity of our own souls, beside a world of other mysteries, that respect the Decrees and Counsels of God, the Creation of the world, the fall of *Adam*, and the Fall of Angels. Now the most knowing men in the world are much in the dark about these

C 4. things,

things, but when we come to Heaven, we shall have a close and a clear sight and knowledge of them; Now we shall know, as we are known, now we shall see God face to face (*O beata visio, videre Regem Angelorum, Sanctum Sacrorum, Deum Cæli, Rectorem terra, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata visio, videre Deum in seipso, videre in nobis, & nos in eo*) O blessed vision and contemplation wherein we shall see God in himself, God in us, and our selves in God! But

bernard.  
edictat.  
4.

Secondly, As in heaven they shall have the clearest knowledge of God, so in heaven they shall have the fullest knowledge of God; here our knowledge of God is weak, as well as dark, but in heaven it shall be full and complete: *Here we know but in part, but there we shall know, as we are known*, as the Apostle speaks; here we are able to take in but little of God, either sin, or Satan, or else fears, doubts and scruples, or else the pleasures, or profits, the comforts or contents of this world

doth

doth so defile the soul, and so fill the soul, that it is able to take in but very little of God : *How little a portion* (saith Job) *is heard of him?* It is but Job 16.<sup>2</sup> a portion, a little portion that we can <sup>als.</sup> conceive of him; the Hebrew is (רִמֶּה *Shemets Particulam*) a little bit, nay, it is said (רִמֶּה רִמֶּה *Shemets d'abar, particulam verbi*) a little piece of a word, or (*particulam alicujus*) a little piece of something that we do hear of him. *I have* Joh. 16. 12 *many things to say to you* (saith Christ) 1. Cor. 3. 1, 2, 3. *but ye cannot bear them now.* Man is Heb. 5:12 a poor, low, weak creature, and is not 13, 14: able to bear any great or full discoveries of God. As weak shoulders cannot bear heavy burdens, nor weak stomachs digest strong meats, no more were they able to bear the revelation of many high, spiritual, precious, and glorious truths, that Christ was willing to discover to them, those that have weak eyes, or that have a blemish in their eyes, cannot discern things right; now we have all weak eyes, <sup>Our</sup> <sup>knowledge</sup> <sup>of God</sup> we have all one blemish or another in now is rather Negative than positive, we know not so well what God is, as what he is not; as that he is not a man, as that he is not changeable, &c. Now it is observed to our hand (*ex puris negativis nihil concluditur*) that from pure negatives, there can be no certain conclusion made.

our eye, which hinders us from a full sight and knowledge of God, and of his excellency, and glory: O but now in heaven we shall have a full and perfect knowledge of God; there shall be no fore eyes, no clouds, no mists to hinder us from a full sight of the Son of righteousness; there our understandings shall be full of the knowledge of God, our minds full of the wisdom of God, our wills full of the righteousness and holiness of God, and our affections full of the love and delights of God, here we have but weak and shallow apprehensions of God, but there, as Bernard speaks sweetly (*Deus implebit animam rationalem sapientia, concupiscibilem iustitia, irascibilem perfecta tranquillitate*) God will fill the soul with light of wisdom, the concupiscible faculty with righteousness, the irascible with perfect tranquillity.

If a man did dwell within the body of the Sun, surely he would be full of light: if a man did dwell in the midst of a fountain, surely he would be filled with that fountain: So when the Saints come to heaven, they shall dwell (as it were) in the body of the Sun of Righteousness, and therefore they cannot but be full

full of light, they shall dwell in the midst of the fountain of life : and therefore they shall sure be full of the fountain.

But,

Thirdly, They light and knowledge that we shall have of God in Heaven, <sup>1 Cor: 13: 12</sup> will be immediate : here our knowledge of God is mediate : here we see him, but <sup>God is a spirit</sup> it is either thorow the glasse of his word, <sup>per substantial substance, and understanding, not to be understood, word never to be spoken. Dionysius Areopagita de divin. Nom: c: 1</sup> or the glasse of his works ; sometimes thorow the glasse of his word, God shews himself sometimes thorow the glasse of prayer, God gives some representations of himself to his people ; sometimes thorow the glasse of the Lords Supper, he discovers some rayes and beams of his glory : all the sight and knowledge that we have of God in this world, is thorow some glasse or other ; now there is a vast difference between seeing an object directly, immediately, and in its own proper colours, and beholding it thorow a glasse : the sight of an object thorow a glasse is very weak, and unsatisfying, one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either thorow the glasse of his word, or the glasse of his

lat. 5. 8.

his works, either thorow the glasse or Ordinances, or the glasse of Providences. One real direct sight of a friend or relation, doth more chear, quiet and satisfie us, that a thousand representations of them in glasses, or by their pictures. In heaven we shall see God face to face, without the interposition of men, or means; and this direct and immediate sight of God, is that which makes heaven to be heaven to the Saints. All the glory of heaven would be but a poor low thing in the eye of a Saint, had he not a direct and immediate sight of God there. In heaven all Mediums shall be removed, all glasses shall be broken, and the glorified Saint shall behold God with open face; all curtains being for ever with-drawn from between God and the soul. Good souls in heaven are like good Angels, who are still beholding the face of God. As God is still a looking upon them as the Jewels of his Crown, so they are still eying, and looking upon God as their heaven, yea, as their great all, and that by a direct and immediate act of their souls.

lat. 18. 10

But

Fourthly and lastly, The light and know-

knowledge that they shall have of God in heaven, shall be permanent and constant; now Saints have a happy sight of God, and anon they have lost it; this hour they have a precious sight of God in the Mount, and the next hour they have lost this sight, *Behold he that should comfort my soul stands afar off:* And he hath covered himself with a cloud, that our prayers cannot pass thorow; our visions of God here are transient and vanishing. The visions, the glympses of Majesty and glory, which *Moses* and *Peter* saw in the Mount, were not permanent, but transient; their Sun was quickly clouded, and both of them soon after were found walking in the dark: And therefore well saith *Augustin* 2, 3, 4. (*Beatitudo hic parari potest, possideri non potest*) happineffe may be obtained here, but here we cannot have the plenary, and full possession thereof: O but in heaven, our sight of God, our knowledge of God shall be permanent, it shall be lasting, there shall be no sin, no cloud, no mist, no curtain to hinder us from a constant sight and vision of God;

Lam. i. b  
ch. 3. 44

Exod. 33  
Mic. 17. 1

Serm. 46  
de sanctis

there

2ant. 5. we shall see God clearly, fully, eternally; the Spouses question, *Did you see him whom my soul loves?* shall never be heard in heaven, because God shall be alwaies in their eye, and still upon their hearts: nor *Jobs* complaint. *Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him, he hideth himself on the right hand, that I cannot see him:* Heaven would not be Heaven, were it not alwaies day with the soul, did not the soul live in a constant sight and apprehension of God, all the glory of heaven could not make a heaven to a glorified soul. But

Fourthly, As the best sight and knowledge of God is reserved till last, so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In heaven Saints shall have the greatest, and the fullest presence of God, no man in this world hath so compleat and full a presence of God, but he may have a fuller; but in heaven the presence of God shall be so full and compleat, as that nothing can be added to it, to make it.

Isa. I 6.

t.

se unus

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mo, bona

me omnia

ug.



reserved till last.

31

it more compleat; sometimes sin, sometimes Satan, sometimes the world, sometimes resting in duties, sometimes the weaknesse of our graces, hinder us from enjoying a full presence of God here: but in heaven there shall be nothing to interpose between God and us, there shall be nothing to hinder us from enjoying a full and compleat presence of God; it is this full presence of God, that is the heaven of heaven, the glory of all our glory; an imperfect and incompleat presence of God in heaven, would darken all the glory of that state; it is the full and perfect presence of God in heaven that is the most sparkling Diamond in the Ring of Glory; and this you shall have. But

Secondly, They shall have a soul-satisfying presence of God in heaven; they shall be so satisfied with the presence of God in heaven, that they shall say, We have enough, we have all, because we enjoy that presence that is virtually all, that is eminently all, that is all light, all life, all love, all heaven, all happiness, all contents, &c. Psal. 17. 15. *As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake*

*Omne bonum in summo bono, all good is in the chiefest good, with*

*with thy likeness.* Though the spiritual and gracious presence of God with the Saints in this world, doth much cheer and comfort them, yet it doth not satisfy them, they are still crying out, more of this blessed presence; O more of this presence! Lord, less money will serve, so we may but have more of thy presence; less of the creature will serve, so that we may have but more of thy presence. As the King of Sodom said unto Abraham, *Give me the persons, and take the goods to thy self;* so say gracious souls, give us more and more of the presence of God, and let the men of the world take the world, and divide it amongst themselves; divine presence is very enflaming, a soul that hath but tasted the sweetness of it, cannot but long for more of it. As those that had tasted of the Grapes of Canaan, longed to be in Canaan: And as the Gauls, who when they had tasted of the sweet Wine, that was made of the Grapes that grew in *Italy*, they were very eager after *Italy*, crying out, *O Italy! O Italy!* so precious souls that have experienced the sweetness of divine presence, they cannot be satisfied with a little of it, but in every

every prayer, this is the language of  
their souls, Lord, more of thy presence;  
and in every Sermon they hear, Lord,  
let us have more of thy presence: and in  
every Sacrament they receive, Lord,  
vouchsafe to us more of thy presence.

Nay, this gracious presence of God, <sup>2 Cor. 5. 17,</sup>  
that they enjoy here, makes them very <sup>2, 3, 4, 5, 6,</sup>  
earnest in their desires and longings af- <sup>7, 8,</sup>  
ter a celestial, a glorious presence of God, <sup>Phil. 1. 2, 3,</sup>  
and Christ in Heaven, which presence a- <sup>Cant. 8, ult.</sup>  
lone can satisfie their souls. Look as the  
espoused Maid longs for the Marriage-  
day, the Apprentice for his freedom, the  
Captive for his ransom, the Traveller  
for his Inn, and the Mariner for his  
haven, so do souls that are under the  
power and sweet of Gods gracious pre-  
sence, long for to enjoy his glorious pre-  
sence in heaven, which alone can fill and  
satisfie their immortal souls. As

*Monica* (*Austins Mother*) a precious *Monica,*  
godly woman, whoer joyed much of the  
gracious presence of Christ, with her  
spirit she cryed out (*quid hic faciemus?*  
*cur non ocius migramus? cur non hinc*  
*evolumus?*) what do we here? why  
depart we not swifter? why fly we not  
hence?

Se.

Bernard.

So saith another, As what I have, offered to thee, pleaseth not thee without my self; So O Lord, the good things we have from thee, though they refresh us, yet they satisfie us not without thy self: Lord, I am willing to die, to have a further discovery of thy self.

Austin.

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee.

Basil.

And so when *Modestus* (the Emperors Lieutenant) threatened to kill *Basil*, he answered if that be all, I fear not, yet your Master cannot more pleasure me than in sending me unto my heavenly Father, to whom I now live, and to whom I desire to hasten.

Augustine.

And saith another, Let all the Devils in hell beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watchings dry me, or heat scorch me, or cold freeze me; let all these, and what can come more, happen unto me, so I may enjoy my Saviour.

*Austin* wishing that he might have seen three things, *Rome* flourishing, *Paul* preaching, and Christ conversing

with men upon the earth: *Bede* comes after, and correcting this last wish, saith, yea, but let me see the King in his beauty, Christ in his heavenly Kingdom, by all which you see, that it is not a spiritual presence, but the glorious presence of God, and Christ in heaven, that can satisfie the souls of the Saints. It was a great mercy for Christ to be with *Paul* on earth, but it was a greater mercy, and a more satisfying mercy for *Paul* to be with Christ in heaven: they *Phil. 1. 23* joy much, who enjoy the presence of God on earth, but they enjoy more, who enjoy the presence of God in heaven, and no presence below this presence, can satisfie a believing soul. But

Thirdly, As they shall enjoy a satisfying presence of God in heaven, so they shall enjoy a constant, and permanent presence of God in heaven: here God comes and goes, he is often a removing Court, but in heaven the King of glory will be alwaies present, *1 Thes. 4. 17, 18. Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the Air, and so shall we be ever with the Lord. Wherefore comfort one another with*

with these words. It is the constant presence of God in heaven, that makes heaven of comfort to blessed souls; should this Sun ever set (should this presence ever fail) heaven would be as dark as hell; yea, heaven would be another hell. Hee complains that he was cast out of Gods presence, and the Church complains, that he that should comfort her soul stands afar off. No Saint is joyed in the gracious presence of God at all times alike; they that joy most of this presence, may say of it, as *Jacob* spake of *Labans* countenance. I see (said he) your Fathers countenance is not towards me as before: so may they say, O we see! O we feel that the presence of Gods is not with us as before! O what a warming, what a chearing, what a quickening, what an enlivening, what a comforting, what a melting, what an encouraging, what an assisting presence of God had we once! O but it is not so now, with us: we that use alwaies to be upon Christs knee, or in his arms, are now at a distance from him; he that used to lie day and night as a bundle of Myrrour betwixt our breasts, hath now covered himself with a cloud: O we cannot see his

Jonah 2.4.

Lam. 1.16.

Psal. 30.

6, 7.

Ma. 8. 17.

Micah 7.

7, 8, 9.

Gen. 31.

is face? we cannot here his voice, as  
in the dayes of old, &c. But now in  
Heaven Saints shall inioy a constant  
presence of God, there shall not be one  
moment to all eternity, wherein they  
shall not inioy the glorious presence of  
God: and indeed it is this constant  
presence of God in Heaven, that puts  
glory upon all the Saints glory: Hea-  
ven without this constant presence of  
God, would be but as a Court without  
King, or as the Firmament without  
the Sun. And thus you see that the best  
and choicest presence of God and Christ  
is reserved for Heaven. But,

O w Fifthly, The perfection of grace  
is reserved for glory: though our  
graces be our best Jewels, yet they  
are imperfect, and do not give out  
their full lustre: they are like the  
moon, which when it shineth  
brightest, hath a dark spot, 1 Cor. 13.  
For we know in part, and we  
prophesie in part, but when that which is  
perfect is come, then that which is in  
part shall be done away. Here we are  
all as an unclean thing, and all our  
Righteousnesses are as filthy raggs: O Isa. 64, 6:  
we see the stains, the spots, the blos, the blemishes

*Perfectum.  
id est cui  
nihil deest*

mishes, that attend our choicest grace and services ! our best personal Righteousness is stained with much unrighteousnesse ; perfection of grace and holinesse is reserved for Heaven , *Ephes. 5. 25, 26, 27. Jude Epist. 24. Ephes. 4. 13.* In the work of conversion, God layes the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus,

*Psal. 2, 11,* First, The joy of the Saints in Heaven, shall be pure ioy, here our ioy is mixt with sorrow, our reioycing with trembling, *Matth. 28. 8. The women departed from the Sepulchre with fear and great joy :* this composition of two contrary passions, is frequently found in the best hearts: here the best have sorrow with their ioy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring &c. But in Heaven they shall have joy without sorrow, light without darknesse, sweetness



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els without bitterness, summer with-  
 at winter, health without sickness,  
 honour without disgrace, glory without  
 shame, and life without death, Rev.  
 1. 4. *And God shall wipe away all*  
*tears from their eyes, and there shall be*  
*no more death, neither sorrow nor crying,*  
*neither shall there be any more pain; for*  
*the former things are passed away. But,*  
 Secondly, As they shall have in  
 heaven pure ioy, so they shall have in  
 heaven (*plenitudinem gaudii*) fulness  
 of ioy; here all ioy is at an ebb, but  
 here is the flood of ioy, there is ful-  
 ness of ioy, *Psal. 16. 11. In his pre-*  
*sence is fulnesse of ioy, and at his right*  
*hand is pleasures for evermore;* here  
 shall be (*gaudium super gaudium*) ioy  
 above ioy, ioy surmounting all ioy: If one drop  
 here shall be such great ioyes, as no <sup>of the joys</sup>  
 Geometrician can measure: so many <sup>of Heaven</sup>  
 ioyes, as no Arithmetician can number: <sup>should fall</sup>  
 and so wonderful, as no Rhetorician <sup>into Hell,</sup>  
 can utter, had he the tongue of men <sup>it would</sup>  
 and Angels: here shall be ioy within <sup>all the bit-</sup>  
 thee, and ioy without thee, and ioy <sup>terness of</sup>  
 above thee, and ioy beneath thee, and <sup>Hell. Au-</sup>  
 ioy about thee; ioy shall spread it self <sup>gust.</sup>  
 over all the members of your bodies, and  
 over

over all the faculties of your souls, in Heaven, your knowledge shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of ioy. If all the earth were Paper, and all the Plants of the earth were Pens, and all the Sea were Ink; and if every man, woman, man, and child had the Pen of a ready writer, yet were they not able to express the thousandth part of those ioyes that the Saints shall have in Heaven: all the ioyes we have here in this world, is but penury in comparison to that we should have in Heaven: all pleasure here to that, but heaviness: all sweetness hereto that, but bitterness. But

Thirdly, the ioy of the Saints in Heaven, shall be a lasting ioy, an uninterrupted ioy, here there ioy is quickly turned into sorrow, their singing into sighing, their dancing into mourning, our ioy here is like the Husband-mans ioy in Harveſt, which is soon over, and then we must sow our tears, before we can reap in ioy. David's ioy was soon interrupted, In

prosperity, I said I shall never be removed, but thou didst hide thy face, and I was troubled. Now David had the Oyl of ioy and gladness, and by and by the spirit of heaviness and sadness; Restore some the ioy of thy salvation. Jacob had much ioy at the return of his Sons with Corn from Egypt, but his ioy was soon interrupted by his parting with his dear Benjamin.

Psalm 138.

I might shew you this truth in other instances, as in Abraham, Job, and other Saints, but surely there is no Believer but finds, that sometimes sin interrupts his ioy, and sometimes Satan disturbs his ioy, and sometimes afflictions, and sometimes detractions eclipse his ioy; sometimes the cares of the world, and sometimes the pleasures of the world, and sometimes the fears of the world mars our ioy; sometimes great crosses, sometimes near crosses, and sometimes unexpected changes turn a Christians harping into mourning, and his Organ into the voice of them that weep.

Iob 30:  
26. - ult,  
Some  
worm or  
other is

gnawing at the very root of our ioy, like the worm that made Iouab his Gourd to wither.

prose D Some

Some say of *Rhodes*, that there is not  
one day in the year, in which the sun  
shines not clearly on them. Surely there  
is hardly one day in the year, yet  
had almost said, one hour in the day  
wherein something or other doth  
fall in, to interrupt a Christians joy.

But now in Heaven the joy of the  
Saints shall be constant, there shall  
nothing fall in to disturb, or to interrupt  
their joy, *Psal. 16. 11. in thy presence*  
*is fulness of joy, and at thy right hand*  
*is pleasures for evermore;* *Mark,* for  
quality, they are pleasures; for quan-  
tity, fulness; for dignity at Gods  
right hand; for eternity, for evermore.  
And millions of years multiplied by as  
millions, make not up one minute in  
this eternity of ioy that the Saints shall  
have in heaven; in heaven there shall  
be no sin to take away your ioy, nor  
devil to take away your ioy, nor  
man to take away your ioy, *John 16. 22-*  
*Your joy no man taketh from you* *Cog*  
The ioy of Saints in heaven is never  
ebbing, but alwayes flowing to  
contentment; the Joyes of heaven  
never fade, never wither, never die,  
nor never are lessened, nor interrupted. Six

re issted; the ioy of the Saints in heaven  
 the is a constant ioy, an everlasting ioy, in  
 ly the root, and in the cause, and in the  
 yea matter of it, and in the objects of it  
 he do *(Eterna erit exultatio, quae bono lata-*  
 oth *etur eterno)* Their ioy lasts for ever *In quibus*  
 s joy whose objects remains for ever, *Isa. 35. illis & gau-*  
 of *mo. And the Redeemed of the Lord shall demus, hinc*  
 hall return, and come to Sion with songs, and *Tertullian,*  
 tern everlasting ioyes upon their heads; they *In what*  
 refect hall obtain ioy and gladness, and sor- *things or*  
 be *harrow and sighing shall fly away.* In this *persons we*  
 k, world, not onely the ioy of hypocrites, *act, in those*  
 r-quand the ioy of prophane persons, but al- *things we*  
 rejoice.

Go to the ioy of the upright is (oftentimes)  
*ermone the crackling of thorns under a pot,*  
 ied as the blaze of a brush fagot, now all  
 nate in a flame, and as suddenly out again, or  
 its like the beast *Ephemerum*, that dieth the  
 e say it is born; but the ioy of Believers  
 norn heaven, shall be like the fire upon the  
 norn altar, that never went out. When  
*hn Caesar* was sad, he used to say to himself  
*m you Cogita te Casarem esse)* think thou art  
 s new *Caesar*: So when your hearts are sad and  
 to sorrowful, O then think of these ever-  
 ven lasting ioyes that you will have in hea-  
 r diem. But I must hasten, & therefore in the  
 corrupt Sixth place, As the best joyes, so the

unhappy

to the  
Minds,  
or many  
ten thou-  
sands of  
Angels.

Ephes. 2.  
19, 20.

Aug. lib.

de spir.

Gen. 6. 57.

best society, the best company is reserved till last, it is reserved till Believers come to heaven, *Heb. 12. 22, 23, 24*. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and an innumerable company of Angels. To the general Assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New-Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Hence ( *Erimus cives Cæli, socii Angelorum, cohæredes Christi.* ) We shall be Citizens of heaven, fellows of Angels, Co-heirs with Christ, Citizens with Saints, and of the house-hold of God ) O beatissimum, *visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem terræ, Patrem viventium !* ) O blessed Tourist, to behold the King of Angels, the Holy of Holies, the God of heaven, the Ruler of the Earth, the Father of the Living ! Wo to me ( saith one ) which am not where the holy Saints be, for their life is out of all gunshot, and danger of death, their knowledge without error, their

refer their love without offence, and their joy  
 without annoy; the dignity and diver-  
 sity of the Inhabitants of heaven, doth  
 as much set forth the glory of heaven; this  
 earth, this world is full of sinners, but  
 heaven is full of Saints; this world is full  
 of men, but heaven is full of Angels;  
 this world is full of friends and enemies,  
 but in heaven there shall be onely  
 friends, and sons; here the nobility and  
 icthy of the guest, casts a great dead  
 of honour and splendour upon the Roy-  
 al Palace where they meet; no company  
 Here so noble, so sweet, so desirable, so delight-  
 some, so comfortable, so suitable as this.  
 First, Here all shall be of one mind,  
 of one Judgement; in heaven there shall  
 be no discord, no wrangling, no quar-  
 relling, no dividing; here all shall think  
 the same things, and speak the same  
 things, and do the same things. Now  
 Turks and Pagans can agree, and Bears  
 and Lions, Wolves and Tygers can a-  
 gree; nay, a Legion of Devils can bet-  
 ter agree in one body, than a handful of  
 Saints can agree in one City, in one na-  
 tion, &c. There was a Temple of Con-  
 cord among the Heathen, and yet how  
 rare is it to find a Temple of Concord,  
 among

*Strigellus*  
 desired to  
 die, to be  
 freed from  
 the impla-  
 cable strife  
 of divines.

among them that are the Temple of the Holy-Ghost? whilst there was a contest among the birds about a Rose found in the way, a mischievous owl came in the night and carried the flower away: you know how to apply it; but now in heaven, there shall be no heats, no contests, no debates, no disputes: but as the Curtains of the Tabernacle were all looped together, so all the Saints in heaven shall be all looped together in one mind, in one Judgement, and in one way.

Secondly, All the Saints of heaven shall be of a sweet golden disposition; here the different dispositions of saints

doth much hinder that sweetness of communion, which otherwise would be amongst them; here some are of a fowry disposition, and of a cross and rugged temper, but in heaven all saints shall be of a sweet, a soft, a silken disposition, which will exceedingly sweeten that royal communion: here grace in a man of an untoward, crooked disposition, is like a brass Ring upon a leprous finger, and grace in a man of a sweet disposition, is like a gold Ring upon an Alabaster hand, now in heaven all the saints shall be of a golden disposition, yea, of

Grace in a  
cross un-  
hewn na-  
ture, is like  
a Diamond  
set in Iron.

Go  
rest  
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Sun

Go



of the God-like disposition, which is the sweetest, the noblest, the choicest. But

Thirdly, In heaven the Saints shall have a constant enjoyment of one another; as they shall ever be with the Lord, so they shall ever be one with another: here they meet and part, but in heaven they shall meet and never part: now it is their life to meet, and their death to part: now it is their heaven to meet, and their hell to part, but in heaven they shall be alwaies in one anothers eye, in one anothers arms, or upon one anothers knees.

*Themistocles* having a piece of ground to sell, appointed the Cryer to proclaim, that Whosoever would buy it, should have a good neighbour; the Saints in heaven shall be alwaies sure of good neighbour-hood, they shall never want good company: in this world *Abraham* and *Lot* must live asunder, but there they shall alwaies live together; The *Cynick* of old was faine to look for an honest man with a Candle, because of the scarcity of them, but heaven shall be alwaies full of such Saints, as shall shine, as so many stars, yea as so many Suns in glory.

Fourthly and lastly, The Saints shall have a real, a personal, a particular knowledge of one another in heaven: here we know but a few saints, but in heaven we shall know all; *in celo nullus erit alienus*, there shall be no stranger in heaven. Now this truth I shall make good by some Arguments brought to hand, and by the addition of others, take them thus.

Gen. 2. 23.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he saw her, though he had never seen her before; now certainly our knowledge in heaven shall be more ample, full, and perfect, than ever *Adams* was in innocency, therefore without all peradventure, the Saints shall know one another in heaven. *Luther*, the night before he died, discoursing with his Christian friends, the question was put, Whether the saints should know one another in heaven: *Luther* held the affirmative, and this was one of the reasons he gave to prove it: That *Adam* knew *Eve* as soon as ever he saw her, and that not by discourse, but by divine revelation, and so shall all the saints know one another in heaven. But

Second.

Melch.  
Adam.

Secondly, The Disciples, *Peter*, Mat. 17. *James*, and *John*, being in the Mount<sup>1, 2, 3, 4.</sup> at Christs transfiguration, though they had but a taste, a glimpse of the glory of heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses* and *Elias*, then certainly when saints shall be in a full glorified condition, they shall know them, and all the rest of that royal family: here they knew *Moses* from *Elias*, and *Elias* from *Moses* (whom they never saw before) and both from Christ; and therefore we need not doubt but in that state of blessedness (wherein God shall be all in all, and wherein we shall know as we are known) we shall have a particular and personal knowledge of one another. *Chrysostome* saith, that in heaven we shall point out the saints, and says Lo yonder is *Peter*, and that is *Paul*: Lo yonder is *Abraham*, the great believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moses*, who was the meekest man in all the world; and there is *Iob*, that was the patientest man in all the world; Lo there is *Ioshua* and *Caleb*, that followed the

Lord fully, and there is *Jeremiah*, that was once in the dungeon, Lo there is *Iouah*, that was once in the Whales belly, and there is *Daniel* that was once in the lions den: Lo yonder is *Iohn* the beloved Disciple that used to lye in the bosome of Christ: and there is *Mary* that hath chosen the better part. But

Thirdly, The saints shall rise with the same bodies that now they lay down in the grave: and if so, then doubtless they shall know one another in heaven. the Husband the Wife, the Wife the Husband, the Father the Child, and the Child the Father, the Pastor his people, and the People their Pastor: the Master his Servant, and the Servant his Master. Now that the Saints shall rise with the very same individual body, is clear, *I Cor.* 15. 42, 43, 44. *Ag.* 4. 2. *ch.* 17. 18. *32: ch.* 23. *6.* *ch.* 24. 16. *Mat.* 22. 32. *Ezek.* 37. 19. 25, 26. For I know my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and eyes shall behold, and not another, though my reins be consumed within me. In these words we see that *Iob* useth the word my, and my eyes shall behold, as it were point

ing to it with his finger, adding not only positively, but exclusively, this, and no other, *Iob* did fully believe that the same numerical body, at which he pointed, should rise again: and *Paul* saith 1 Cor. 15  
53. not, a mortal, a corruptible body, at large, but *hoc*, *This corruptible must put on incorruption, and this mortal must put on immortality.* The Apostle did as it were lay his hand upon his own body, & then saith he, this corruptible body, and not another, this mortal, and not another, shall be raised when the Trumpet sounds. It cannot stand with the unspotted justice and holiness of God, that one body should sow, and another body should reap that never sowed, that one body should labour, toil, sweat, suffer, and another body that hath done none of this should carry the reward. *Tertulian* saith, that he will pray that the same body may rise again, for the resurrection is not of another body, but of the same that falleth; not a new Creation, but a raising up, the self same body shall certainly rise again, else were it a raising up of a new, rather than a raising again of the old; it cannot stand with equity and right, that one body

body should sin, and another body should suffer. No righteous Judge will suffer a victorious person to dye, and another that never struck stroke, to have the Crown of his deservings. It is but justice that those very eyes that have dropt many a tear before God should be wiped by God; I say those very eyes, and not another pair of new-made eyes; it is but Justice, that that very tongue that hath blest God; should be blest by God; it is but Justice, that those very hands that have been much in doing for Christ, & those very lips that have been much in praising of Christ, & those very backs that have been laded with many heavy burdens for Christ, & those very feet that have been in the stocks for Christ, and that have run in the wayes of Christ should at last be raised, and Crowned by Christ; and this truth you may see clear in the glorious Resurrection of Christ from the dead, that very same body that was wounded, crucified and slain, that very same body did rise again; Christ could very easily (if he had pleased) in three dayes, nay in three hours, I, in three moments, have cured his wounds, but he would not

to confirm his Disciples, and to shew that he had the very same body which was wounded and crucified for their sins, for their sakes; and therefore he bids *Thomas* to reach his finger, and behold his hands; and to reach his hand, and to thrust it into his side, whereby Christ made it evident, that that very same body of his which was wounded: crucified, and buried, was raised, and not another, and therefore as in the head the same body which died rose again, so it shall be with all his Members in the great day of the Resurrection. Now seeing that we shall rise again with the very same individual, or numerical bodies that we lay down in the grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledge which may most increase the joy and comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other; therefore there shall be a particular personal knowledge of one another in Heaven; the husband shall know the wife the wife the husband, the Father the child, and the child the Father, &c.

I.

I have read a story of *Anstin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, and that of all persons she should enjoy her husband most in Heaven; nay faith he thou shalt not onely know thy husband, but all the Elect shall know thee, and thou shalt know all them. The personal knowledge of the Saints on earth, doth exceedingly increase our joy and comfort, it makes this wilderness to be a paradise, *They that fear thee will be glad when they see me*, faith the Psalmist, yea *Seneca* (the Heathen) saw so much excellency that morality put upon a man, that he faith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one: Ah! how often are the Saints delighted, warned, and gladdened by hearing well of other Saints whose faces they have never seen? and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort, what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can

con-



conceive, what pen can describe, the unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; the faces, the words, the wayes, the works of strangers, are very little pleasing and delightfull to us here, what would they then be in Heaven? But

Fifthly, The Saints in the great day of account, shall know the persons of wicked men, who shall be indicted, arraigned, condemned and judged by Jesus Christ, and all his Saints about him, this great day will be a declaration of the iust Judgement of God in this great day, every wicked work, and every wicked worker shall be brought to light, and indeed it would be but in vain to bring evil works to light, if the evil worker be not also brought to the light, in this great day the Saints shall see and know Cain in his person, they shall be able to point at him, & say, yonder stands that bloody Cain, who slew his Brother, because he was more righteous

1 Cor. 6.  
1, 2, 3, 4

Rom. 2. 5

Ecclesi. 1.  
14.

Iohn. 3. 12

Ezod, 1:

Esth, 6,

1 Cor, 9:  
10.

righteous than he, And there stands *Pharaoh*, the great oppressor of Gods *Israel*, and he that stood it out against *Heaven* it self. And look, there stands bloody *Saul*, who lost his Crown, his Kingdome, his Soul, his All, by disobedience, and there is *Haman*, who was feasted with the King oue day, and made feast for Crows the next: & there stands *Pilate*, that condemned *Christ*, and there is *Judas*, that betrayed *Christ*, in this great day that word shall be made good, every man shall appear to account for the works that he hath done in his body, so that both wicked works, and wicked workers, shall plainly appear before our Lord *Jesus*, and all his Saints, who with him shall iudge the world; now certainly, if the Saints shall know the wicked in that great day, they shall then much more know one another; when they shall all sit as fellow-Justices round about *Jesus Christ* the righteous Judge, to pass a righteous sentence upon all unrighteous souls. But

Sixthly, *Christ* tells the Jews, that they shall see *Abraham*, *Isaac*, and *Jacob*, and all the Prophets in the Kingdom

reserved till last.

77

Kingdome of God: All the Saints shall have communion with *Abraham, Isaac,* and *Jacob* in the Kingdome of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac,* and *Jacob* in the phrase of seeing *Abraham, Isaac, & Jacob* the Kingdome of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdome of Heaven; Saints in heaven shall be able to point at *Abraham*, and say, there is *Abraham*, that was the great pattern for beleiving; and there is *Isaac*, that was a sweet pattern for meditating, and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion and by their personal knowledge of one another in that blessed state. But

Luke 13.

28.

Mat. 8. 11.

See Beza

and Piscat-

tor,

Rom. 4.

16, — 23.

Gen. 24.

63.

Gen. 31,

23, — 209

Seventhly and lastly, in Heaven the Saints shall know, as they are known 1. Cor. 13. 12. Now God knows all the Saints personally, particularly, corporally, yea he knows them all by name, and so doubtless all the Saints in heaven shall know one another personally, and by name, else how shall

Ezod 33,

12.

they know as they are known ? here in this world we know one another many times onely by report, or by writing, or by face, but in heaven we shall know one another by name ; so God knows us now, and so we shall know one another in heaven, and this is none of the least parts of glory, that we shall know one another in glory ; yea, that we shall know one another personally, and by name: the serious consideration of which may much support us, and comfort us under the sad losses of our friends and relations in the Lord. But in the

Seventh & last place, As the best society is reserved till last, so the glorifying of our bodies is reserved till last. I shall give a little hint unto you the glory and blessedness of the bodies of the Saints, when they shall meet all in heaven. I shall not stand upon the private blessedness of glorified bodies, which consists in their freedom from all defects, deformities, diseases, and distempers, which here they are subject to ; here our bodies stand in need of cloaths to cover them, food to feed them, sleep to refresh them, physick to ease them, air to breath them, and houses to shelter them, from all which

gle

ere in glorified bodi's shall be free. But I shall Rev 17. 16;  
 many onely speak of the positive prerogatives, 17.  
 ng, or and heavenly endowments, that glori-  
 know ed bodies shall be invested with. As  
 knows First, They shall be like the glorious  
 e ano- body of Christ, *Phil. 3. 21. Who shall*  
 of the *change our vile body, that it may be fa-*  
 know *shioned like unto his glorious body, ac-*  
 e shall *ording unto the working whereby he is*  
 and by *able even to subdue all things unto him-*  
 which *self.* Our bodies shall be as glorious, as  
 ort us lovely, and comely, as bright, as  
 s and the body of Christ is *Chrysostome* saith,  
 t so- that the bodies of the saints shall be (*sep-*  
 ying *ties clariora Sole*) seven times brighter  
 shall than the Sun: Certainly saints shall be  
 oles- as handsome bodied, and as comely fea-  
 when tured as Christ is; though their bodies  
 not be sown in dishonour, yet they shall be  
 glo- raised in glory. If *Stephen* face did shine  
 ree- as if it had been the face of an Angel,  
 dis- that is bright and glorious: And if there  
 hey were such a lustre and and glory upon  
 d in *Moses* his face, that the children of  
 d to *Israel* were afraid to come near him,  
 sick and he forced to put a veil upon it, till  
 and say, if there were such a glory upon the  
 ich face of these two mortals: O then!  
 gle- how will the faces and bodies of the

1 Cor. 15.

43.

Mat. 13.

43.

Acts 6. 15.

Exod. 34.

92,--36.

What is a

spark in

the chim-

ney, to the

Sun in the

firmament

Saints glitter and shine, when their bodies shall be made conformable to the glorious body of Jesus Christ? Certainly, as the light and glory of the Sun doth far exceed the light of the least twinkling Star, so much, and more, shall the glory of the Saints bodies exceed that glory and splendour that was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in heaven, shall be surpassingly comely, well-favoured, beautiful, and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no ways able to paint out the beauty and glory that shall be upon the bodies of the Saints in the day of glory, wherein the Saints shall shine as so many Suns. But

Secondly, Their bodies shall in a kind

ἡ ψυχὴ ψυχον,

An Animal, or souly body, that is actuated and animated by the soul after a natural way and manner, by the intervention of natural helps, such as eating, drinking, sleeping, and the like.

be spiritual, 1 Cor. 15.

44. It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body, their bodies shall be spiritual, (non substantia-

ir bodies, *sed qualitatum respectu*) not in re-  
 to the word of substance, but state and conditi-  
 on; spiritual in the Text is not opposed  
 to visible, but to natural, for their bodies,  
 though (in a sense) they are spiritual,  
 yet they shall be as visible as the glori-  
 ous body of Christ; when I say their  
 bodies shall be spiritual, you must not  
 think that I mean their bodies shall be  
 turn'd into spirits, oh no! for they  
 shall keep their bodily dimensions, and  
 be true bodies still. Look as in change  
 of old and broken vessels, the matter is  
 the same, onely the colour is fresher and  
 brighter, and the fashion newer and  
 better: so in the day of glory, our bo-  
 dies shall be the same for substance that  
 now they are, they shall retain the same  
 flesh, blood, and bones, and the same  
 figure and members that now is, onely  
 they shall be over-laid, or cloathed with  
 spiritual and heavenly qualities and pre-  
 rogatives, their bodies shall be glorious,  
 of a due and comely proportion, of an  
 exquisite feature and stature, of a lively  
 colour, of chearful aspect, and full of  
 beauty and glory, splendour and favour.  
 Now the bodies of the saints shall be  
 spiritual; First, In respect of their full,  
 per-

perfect and perpetual freedome from  
 heats, colds, hungerings, thirstings  
 sickness, weakness, wants, Here  
 Hab. 3. 16. cries out, O my back, my back !  
 another, O my belly, my belly !  
 2 Kings 4. the Prophet ; another, O my head  
 19. my head ! with the *Shunnamites* son  
 another, O my son, my son ! as *Dav*  
 2 Sam. 18. for *Absalom* : another, O my father  
 ult. my father ! with *Elisha*. Every one  
 2 Kings 1. here hath some ailment or other, some  
 12. want or other, some greif or other,  
 which fills his eyes with tears, and his  
 heart with sorrow ; but when these na-  
 tural bodies, these animal, or souly  
 bodies, shall be made glorious, then  
 they shall be fully and perpetually free  
 from all manner of miseries, and cala-  
 mities, and they shall be as the Angels,  
 not subject to any sickness, weakness,  
 or wants, Rev. 7. 16, 17. They shall  
 hunger no more, neither thirst any  
 more, neither shall the Sun light on  
 them, nor any heat, for the Lamb which  
 is in the midst of the throne, shall feed  
 them, and shall lead them unto living  
 fountains of water, and God shall wipe  
 away all tears from their eyes, Rev. 21.  
 4. God shall wipe away all tears from  
 their



their eyes, and their shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away; And in this respect their bodies may be said to be spirituall But

Secondly, They may be said to be spiritual, in respect of their spiritual agility and nimbleness; Now our bodies are gross, dull, and heavie in their motion, and by this the soul is many times hindred in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keeps it down; but now in this glorious state, the body shall put off all grossness, dulness, and heaviness, and be exceeding agil, light, and apt to motion. Isa. 40. 31. They shall be able to run as swiftest birds, and to ascend as eagles. 1 Thes. 4. 17.

I know not by what to set forth the agility of glorified bodies, a Post, a Bird, a Torrent, are too short to set forth their agility.

Luther saith, that a glorified body shall move up and down like a thought.

And Austin saith, the body will presently be here and there, where the soul

Aug. de  
Civ. Dei l.  
22. c. 30.  
Wisdome  
37. In the  
time of  
their visi-  
tation they  
shall shine  
and run to  
and fro  
like sparks  
among the  
strubble.

soul would have it. Certainly the speed  
and motion of glorified bodies will  
be extraordinary and incredible. A glori-  
fied Saint desiring to be in such or such  
a place a thousand miles off, or more  
he will be there in such an incredible  
short time, that one calls it *impercepti-*  
*ble*, hardly to be discerned, in which  
respect their bodies may be said to be  
spiritual. But

Thirdly and lastly, They may be  
said to be spiritual, because of that per-  
fect, full, absolute, and compleat sub-  
jection that they shall delightfully and  
perpetually yeeld to the Spirit of God;  
now they often vex and grieve, affront  
and fight against the Spirit of God; the  
members of our bodies as well as the  
culties of our souls, do often make war  
upon the Spirit of grace, as the Apostle  
fully shews, in that Rom. 6. *The spirit*  
*often lusts against the flesh, and the*  
*flesh against the spirit.* Now the body  
sayes to the soul, *Be not righteous*  
*over much, neither make thy self too*  
*wise, why shouldest thou destroy thy*  
*self?* Eccles. 7. 16. Cyprian reads  
this verse thus (*Noli esse multum iustus*  
*& noli argumentari plus quam oportet*

be not just over much; and do not argue and dispute more than is meet; the body is often apt to say to the soul, thou art just over much, O soul! and thou dost argue and dispute against this sin, and that way, and this comfort, and that enjoyment, more than is meet, And the soul seems to answer, *verse. 17.* Be not overmuch wicked, neither be thou foolish, why shouldst thou die before thy time?

But now in Heaven the bodies of the saints shall be fully, perfectly, and delightfully under the command, conduct, and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unjustly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in there essence, but in condition and quality, as being fully and perpetually under the government of the spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring,

*Aug. de Civ. Dei. l. 13. c. 20.*

*Ephes. 4: 29, 30, 1 Peter 3: 63, 10.*

when they should be walking in the wayes of the Spirit; and now they are idle that should be diligent in the wayes of the Spirit; O but now in Heaven, the tongue, the eye, the ear, the hands, the feet shall be all brought into an Angelical, willing, and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Thirdly and lastly, as their bodies shall be spiritual, so they shall be immortal; they shall be incorruptible, here these elementary bodies of ours by reason of their earthly and dreggy composition, are subiect to mortality and corruption; and indeed man is poor & peice that he no sooner begins to live, but he begins to die, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant constantly attends all men, in all places, companies, changes, and conditions. *Petrarch* telleth of one, who being invited to dinner the next day, answered (*ego a multis annis crastinum habui*) I have not had a morrow for many years. Many dangers, many deaths, every hour surround these living Sa-

1 C r: 15  
42, 54,

2 C r. 11,  
23.

in ours. Here saith one, *Accedimus*,  
 we enter into the world, *Succedimus*,  
 we succeed one another in the world;  
 and last of all, *Decedimus*, we de-  
 part all out of the world. O but in Hea-  
 ven we shall have immortal bodies!  
 Luke 20. 36. *Neither can they dye*  
*any more, and are equal to the Angels.*  
 By the power, presence, and goodness  
 of God, their bodies shall be so perfumed  
 and embalmed, that they shall never cor-  
 rupt, nor be subject to mortality. Man-  
 na, by a divine power, was kept many  
 hundred years in the golden pot with-  
 out putrefying, or corrupting, and so  
 shall the glorified bodies of the Saints  
 be preserved and kept pure, and immor-  
 tal; the immortality of glorified bodies  
 shall far excel that of *Adams* in Para-  
 dise, for they shall be free from all pos-  
 sibility of dying; for they shall be per-  
 petually and perpetually freed from all cor-  
 ruptible and corrupting elements. Glo-  
 rified bodies shall have no seeds of cor-  
 ruption in them, nor any corruptive,  
 harmful, malignant, or afflictive passion  
 for troubling them. *Adam* in his noble  
 state was in a possibility of dying, but  
 the Saints in their glorified conditions

*Aug de  
 civ. Dei. l. 1.  
 22, c. 30.*

*The Best Things*

are above all possibility of dying ; this is a happiness that *Adam* could not reach to in his state of integrity ; the greater obligation lyes upon all that shall come to glory.

It is reported of the Duke of *Bulloin* and his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they gave a mighty shout, that even made the earth ring, crying out, *Jerusalem, Jerusalem*; so when the Saints shall all meet in the heavenly *Jerusalem*, O how will they make even heaven to ring again, crying out, Immortality ! Immortality ! Immortality ! And thus ( I suppose ) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven*. I shall now give you a brief account of the reasons of this point, and then come to the application and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

Reason.

First, Because it is his good will and pleasure to reserve the best things for his people till the last, *Luk. 12. 32.*

Fear

reserved till last.

89

Fear not little flock (there are two di-  
minutives, in the Greek) for it is your  
Fathers good pleasure to give you the  
Kingdome: As it is Gods good pleasure  
to give you a Kingdome, so it is his good  
pleasure not to give you the Kingdome  
till last, 2 Tim. 4. 7. 8. Edward the  
sixth could not give his Kingdome away  
(if he could, it had not come as it did  
to Queen Mary) but our Heavenly  
Father doth now give a Kingdome  
of Grace, and will at last also give a  
Kingdome of Glory to them that walk  
uprightly, Psal. 84. 11. But

Secondly, that he may keep the hearts  
of his people in a longing, and in a  
waiting frame, for the injoyment of  
those great and glorious things that he  
hath reserved for them till last, Heb.  
13. 14. *Here we have no continuing*  
*City, but we seek one to come:* The  
greater and better the things are that  
are laid up for us, the more we should  
long and wait for the happy injoyment  
of them; *Abraham* waited long for a  
Son, and *Hanna* waited long for a  
child, and *Ioseph* waited long for his  
advancement, and *David* waited long  
for the Crown, the Kingdome,  
and

Waiting is  
a profit-  
able good

and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the chear, meaning, the longer he stay'd for the Empire, the greater it would be: the longer we wait for happinesse, the more at last we shall have of happinesse; the great things of eternity are worth nothing if they are not worth a longing and a waiting for. But

3. Reason.

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 Cor. 15. 19. *If in this life onely we have hope in Christ, we are of all men most miserable*: No men usually out of Hell, are so much afflicted, tempted, oppressed, scorned, despised, and neglected, as they are; here they have their Hell, they had need of a Heaven to come: here they are cloathed with shame; they had need hereafter to be crowned with honour, or they would be the unhappiest men in all the world: here the life of a Beleever is filled (*multis & multiplicibus miseriis*) with many

ny



ny and multiplied miseries ; with miseries of body, with miseries of mind; multiplied miseries attend him, at bed and board, at home and abroad ; every condition is full, and every relation is full of miseries and calamities, and therefore one saith well (*quomodo potest amari hac vita, tantas habens avaritias ? Quomodo etiam dicitur vita, tot generans mortes ?*) How can this life be loved, which is so full of loathsome bitterness ? yea how can it be called a life, which bringeth forth so many deaths ? yet he is a fool (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Attendit quid patitur, & non attendit quid illi servetur*) he attendeth what he suffereth, and doth not attend what is reserved for him. If the best things were not reserved for beleeverst till last, they should have the saddest portion of all men, viz. a hell here, and a hell hereafter, and so sinners should have but one hell, and Saints two, which would be blasphemy to affirm. But

Fourthly, God reserves the best things for his people till last, for the greater Reason, terror,

Kempis, l. 3, de Imi-  
tat, Christi.  
c. 20,

Aug, in  
Psal, 19.

1 am. 4. 2.

Psa. 58. 11.

Est. 6. 6.

— nro.

Dan. 5. 8.

Psal. 107.

41. 42.

terror, and horreur, conviction and confusion of wicked and ungodly persons, who now revile them, and iudge them to be the unhappiest men in all the world: O but when the Lord shall in the sight of all the world gloriously own them, and put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a shame, what a covering of the face, what terroure, what trembling, with *Haman*, will possess the hearts of wicked men: the great honour and glory that God will put upon his people at last will be to wicked men, what the hand-writing upon the wall was to *Belsazzar*: O it will make their countenance to change, their thoughts to be troubled, the ioynts of their loyns to be loosed, and their knees to dash one against another. Now that word shall be eminently made good: *He setteth the poor on high from affliction, and maketh him families like a flock, The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth: O what trouble of mind, what horreur of conscience, what distraction and vexation, what terroure and torment, what weeping and wait-*

ing,

what crying and roaring, what ringing of hands, what rearing of hair, what dalling of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendour, dignity, and glory! *when they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out for ever.* Now shall the wicked lamentingly say, Lo! these are they men that we counted fools, mad-men, and miserable: O but now we see that we were deceived and deluded! O that we had never despised them! O that we had never reproached them! O that we had never trampled upon them! O that we had been one with them! O that we had imitated them! O that we had walked as they, and done as they, that so we might now have been as happy as they! O but this cannot be! O this may not be! O this shall never be! therefore, O that we had never been born! O that now we might be unborn! O that we might be turned into a Bird, a Beast, a Toad, a Stone! O that we were any thing but what we are! or O that we were nothing! O that now

our

our immortal souls were mortal ! O that we might so dye, that we may not eternally dye ! but it is now to late ! O we see that there is a reward for the righteous : and we shall suddenly feel, that by all the contempt that we have cast upon those glorious shining Saints, whose splendor and glory doth now darken the very glory of the Sun ; we have but treasured up wrath against the day of wrath ; we have added fuel to those burning coals, to those everlasting flames, in which we must now lie for ever. *But*

Reason. Fifthly, the Lord hath reserved the best things for his people till they come to heaven, that so he may save his honour, and secure his glory ; would it make for the honour and glory of God to put his children, his servants, upon doing hard things, and upon suffering great things ; and at last to put them off with nothing ? surely it would not, and therefore the Lord, to save the honour of his great name, hath reserved the best Wine till last, the best and choicest favours for his people till they come to heaven ; the sweetest hony lyes at the bottom. *I cannot see how God should*

save

that save his glory, if he should put his children alwaies upon sowing, and never suffer them to reap; that they should still be sowing in tears, if at last they should not reap in joy: Men that love but their names, and honour, in the world, will not be served for naught, and will God? will God? why is infinitely more tender of his Name and Honour, than any created Beings can be of theirs.

Psal. 126.

45, 56.

Isa. 42. 3.

ch. 48. 11.

I have read of *Alphonfus*, a King of Spain, who when a Knight falling into want, and being arrested for debt, there was a petition to the King to succour him, I, said the King, if he had spent his estate in mine, or in the Commonwealths service, it were reason he should be provided for by me, or the Commonwealth; men of honour will provide for them that spend themselves in their service, and will not God do as much, yea more for them that spend themselves in his service? Surely he will, *Heb. 11. 16.* But now they desire a better Country, than this, an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City, As if he had said, had not God prepared for

for them a City, had he not made some blessed provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run thorow so many dangers and deaths for his sake) had he not provided and laid up for them according to his promise, and suitable to his greatness and goodness, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dionysius of Sicily*, that being extreemly delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the fancy of the man, & made him play better; but when the musick was done, & the man waited for his reward, the King dismissed him empty, telling him, that he should carry away as much of the promised reward, as himself did of the musick, and that he had paid him sufficiently with the pleasure of his promise,

for

for the pleasure of his song; but it will not stand with the honour of the King of Kings, to put off his servants so poorly, whose prayers, praises, and tears, have been most sweet and delightful musick to him; no, he will do like himself at last, & that his children know. It troubled a martyr at the stake, that he was going to a place where he should ever be a receiving wages, and do no more work. But

Sixthly, That he may make his children Temptation-proof, he hath reserved for them the best things till they come to heaven; the great things that God hath reserved for believers in heaven was that which made those worthies of whom this world was not worthy, temptation-proof, as you may see in that 10, of the *Hebrews*. 33, 34, 35. *vers*, and throughout the 11. chapter of that Epistle; The pleasures, the treasures, the dignities and glories that are reserved for believers in heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

*Austin* blest God, that his heart and the temptation did not meet together; by the precious things that are reserved for

6 Reasons

Basil in 40.  
Martyrs.

for believers in heaven, God keeps their hearts and temptations asunder. When Basil was tempted with money and pre-ferment, saith he (*pecuniam da qua per-  
maneat ac continuo duret, gloriam qua  
semper floriat*) give me money that may last for ever, and glory that may eternally flourish. Satan made a bow of Job's wife (of his rib) as Chrysostome speaks, and shot a temptation by her at Job, thinking to have shot him to the heart, *Curse God and dye*, but Job's sincerity and integrity, and his hopes of immortality and glory, was a breast-plate that made him temptation-proof. Ah Christian! do not you daily find, that the glorious things reserved for you in heaven, do mightly arm you against all the temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to  
Cor. 4: Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such  
The A-  
Heallu-  
thro the  
brew and Chaldee words, *Chabosh* & *Jaker*, which sig-  
is both weight and glory.



a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts, and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that is reserved in heaven for us; Nay, Glory is such a weight, that when the saints shall enter into it, if then the Lord should not put under his everlasting arms, and bear them up by his Almighty power, it were impossible they should be able to bear it, in this our frail mortal state, we are not able to bear, the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said. But

Eightly and lastly, The Lord hath reserved the best things for his people till they come to heaven, because while they are in this world they are under age, they are not come to full age; here Saints are in their non-age, but when they come to heaven, then they come to their

8 Reason.

Gal. 4. 1,

2, 3, 4.

Ephes. 4. 1

10, 11, 12.

13, 14:

Bernard  
Cant.  
Serm, 38.

their full age, and then they shall have the Inheritance, by the Father of mercies freely and fully settled upon them: Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance settled upon them: So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness; this is reserved till we come to full age.

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to heaven; We shall now come to the Use and Application of this point to our own souls; Remembring that close application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hypocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading, or commending what I have spoke, or writ, but by a close application, and bringing home of all to his own soul. The  
ope.

opening of a point is a drawing of the bow, but the application of the point is the hitting of the Marke, the white; and therefore,

First, If God hath reserved the best things for Beleevers till last, then by the rule of contraries, the worst things are reserved for unbelievers till last, where wicked men have their Heaven, hereafter they shall have their hell, the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings, and woes follow, *Luke 16. 22, 23, 24, 25. The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.*

Ah sinners ! sinners, that day is hastning

hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, *Psal. 6. 12. Upon the wicked be shall rain snares, fire & brimstone, and a horrible tempest, this shall be the portion of their cup, Psal. 140. 10. Let burning coals fall upon them, let them be cast into the fire, into deep pits, that they rise not up again.*

*Chrysolo-*

*gus, Serm*

*121.*

*Chrysologus*, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosome, and Hell swallowed up the rich *Glutton*, saith (*Eccæ fratres, mors pauperis totam vitam divitis vicit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold brethren, the very death of the poor man excelleth the whole life of the wicked, and the carrying away onely of the poor man, transcendeth all the pomp and glory of the rich man.

*Charon* (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above: how (says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades

shall shades and impure ghosts, should set  
thy foot in that pure place of light, what  
dishonour and derogation were that  
to the place!

Ah sinners, sinners! what a disho-  
nour would it be to God, to Christ, to  
Angels, to Saints, to Heaven, if such  
wretches as you are should be admitted  
into that Royal Palace, that Heavenly  
Paradise above?

Ah, your portion is below, and you  
are already adjudged to those torments  
that are endless, easeless, and reme-  
diless: where the worm never dies, and  
the fire never goeth out. The day is  
coming upon you sinners, when all your  
sweet shall be turned into bitter, all your  
glory into shame, all your plenty into  
scarcity: all your joyes into sorrows, all  
your recreations into vexations, and all  
momentary comforts into everlasting  
torments.

Rev 14:11

Now you raig as Kings, you look  
big, you speak proudly, you carry it high-  
ly, you walk contemptuously, but  
there is an after reckoning a coming that  
will appall you, and torture you for ever.

The time of this life is your Summer,  
but there is a Winter a coming upon  
you.

you that shall never have end. God could not be just, if your worst were not yet to come, neither could he be just, if the saints best were not yet to come. The time of this life is the Saints hell, and the sinners heaven, but the next life will be the saints heaven, and the sinners hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in heaven, men will wait long for some outward good, & will not you for the best and greatest good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great and glorious things by which it is shadowed out to us, as *Canaan*, *Jerusalem*, *Paradise*: and the dignity of the Inhabitants, there being none admitted under the degree of a King and the great and glorious earnest of the Spirit, and the great care, cost, and charge that God hath been at to prepare and fit souls for the enjoyment of it: what do all these things speak out, but that the glory that is reserved for believers, is great glory, and it is not then

worsh.

Rev. 21:

Rev. 1. 5, 6

Ephes. 1.

13, 14.

Col. 1, 12.

God worth a waiting for? Let not Satans  
 slaves wait more patiently for a few  
 ounces of Gold, than you do for the  
 Kingdom of heaven.

Again, as the things reserved for you  
 in Heaven, are great, and therefore  
 wait: So they are certain and sure, and  
 therefore wait. O patiently wait for  
 the enjoyment of them! when the beg-  
 ger at the the door is sure of speeding, he Heb. 6:16,  
 will wait patiently, he will wait un- 17:28, 19.  
 weariedly: the glorious things refer-  
 red in heaven for you, they are made  
 sure and certain to you, by word, Cove-  
 nant, by oath, by blood, by the earnest,  
 by the first fruits, and by Christs taking Ephes. 1:6:  
 possession of them in your rooms, John 14.  
 in your steads: therefore patiently 1:21, 3:14.  
 wait for the enjoyment of them: O  
 Christians! it is but a very short time  
 that God hath proposed, to be be-  
 tween grace and glory, between our  
 little to the Crown, and our wear-  
 ing the Crown, between our right to  
 the heavenly Inheritance, and our  
 possession of the heavenly Inheri- Heb. 10:  
 tance. Ah Christians, bear up brave. 35, 36, 37:  
 ly, bear up sweetly bear up patient- Brigar  
 ly Mikron, O.  
 ly son, Oson.

ly, for it will be but a little, little while, before he that shall come will come, and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty handed; no when he comes, he brings his reward with him, *Rev.* 22, 12. when he comes, he will reward thee for every prayer that thou hast made, and for every Sermon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy head. But

Thirdly, If the best things are reserved for beleivers till they come to Heaven, O then let no beleever envy, nor be troubled at the outward prosperity and felicity of the men of the world: What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Honey, Pebbles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion; and therefore, O beleever, let not wicked mens prosperity be thy calamity!

There

*Psal.* 47.  
*Psal.* 71.3,  
4.5.6.7.  
*Job* 21.7,  
13.  
*Jer.* 12.13.



There is a truth in that saying of  
*Chrysostome* ( *Præstat serpentem pro-  
 latum in visceribus, habere quam invi-  
 diam* ) A man were better have a Ser-  
 pent tumbling in his bowels, than envy;  
 for if a Serpent have food given it, it  
 will not feed upon a man; but the  
 more food is given to envy, the more it  
 gnaweth him, in whose bowels it is;  
 It is the justice of envy to kill and tor-  
 ment the envious: Envy, it tortures  
 the affections, it vexes the mind, it  
 inflames the blood, it corrupts the  
 heart, it wastes the Spirits, and so it  
 becomes mans tormentor, and mans  
 executioner, at once; take heed Chri-  
 stians, take heed of an envious eye,  
 for that usually looks upon other mens  
 enjoyments thorow a multiplying glass,  
 and so makes them appear greater, and  
 bigger than they are, and this increaseth  
 torment; this often makes a Hell.  
 It is reported of *Panormitanus*, that  
 a question being asked before King  
*Fredrick*, what was good for the eye-  
 sight, and the Physicians answering  
 some one thing, some another; *San-  
 nicarius* answered that envy was very  
 good; at which the company smiling,  
 he

*Chrys. in 2.  
 ad Corin.  
 Homil. 19.*

he gave this reason for it; because the  
 envy makes all things appear bigger  
 than they are. A Christians! Envy is  
 Serpent, a Devil, that should be ab-  
 horred and shunned more than Hell  
 self. O Christian! with what heart  
 canst thou envy wicked mens prosper-  
 ity, and worldly felicity, if thou dost  
 but look up to thine own glory, and se-  
 riously consider of their sad reckoning  
 and future calamity? *Dives* was one  
 day ruffling in his purple Robes, Riches  
 and worldly glory, and the next day  
 he was rousing and roaring in the flames  
 of hellish misery, and how soon this  
 may be the portion of those thou envy-  
 est, who can tell? and therefore re-  
 rather pity them, than envy them: none  
 need more prayer and pity, than  
 those that want hearts, than those that  
 have never skill nor will to pity them-  
 selves, to pray for themselves: and  
 such are wicked men under their out-  
 ward prosperity, and worldly glory.  
*Iob 21. 7, 20.* But,

Fourthly, If the best things are re-  
 served for believers till they come to  
 Heaven, O then let all believers be  
 contented, though they have but short

use the commons in this world ! He that is an  
 bigger to a great estate, though in his non-  
 vny he be kept short, yet this comforts &  
 be contents him, that though things are now  
 Hell short with him, it will be but a little while  
 before the inheritance is settled upon him,  
 prosper & this makes him bear up sweetly & con-  
 tentedly under all his wants & straits;  
 and for Christians ! Christians ! though for  
 coning the present your wants be many, & God  
 as may cut you short in many desirable in-  
 Richments, yet it will not be long before  
 the Crown, the Inheritance be fully set-  
 tled upon you, and then you shall never  
 know what want means more, what short  
 commons means more therefore be con-  
 tent with your present condition, with  
 your present portion, though it be never  
 so little, never so mean, *Heb. 13. 5.*  
*Let your conversation be without cov-*  
*ousnesse, and be content with such*  
*things as you have* (or as the Greek  
 hath it, τοῖς ὑμῶν, the things that are  
 present) at this time. the Hebrews had  
 been plundered of all their goods, and  
 of goodly things, *Chap. 10. 34.* and so  
 had nothing, or that which was as  
 good as nothing left, yet they must be  
 content with present things; when they  
 had

Phil. 4. 13.

13. 14.

1 Tim. 6.

6, 8.

Contenti  
 presentii-  
 bus. So Bo-  
 2a.

If thou live according to nature, thou wilt never be poor, if according to opinion, thou wilt never be rich, said the Hermit. Jerome.

had changed their rayment for raggs, their silver for brasie, their plenty for scarcity, their houses for holes, and caves, and dens, yet then they must be contented with present things; when men cannot bring their means to their minds, then they must bring their minds to their means, and when this is done, then a little will serve their turn; a very little will serve to carry a man through his pilgrimage, and to bear his charges till he comes to his home, till he comes to heaven; a little will serve nature, lesse will serve grace, though nothing will serve a mans lust. I have read of one *Dydimus*, a godly preacher who was blinde; *Alexander* a godly man, being with him, asked him whether he was not much troubled and afflicted for want of his sight? O yes, said *Dydimus*, the want of my sight is a very greif and affliction to me; whereupon *Alexander* chid him, saying, Hath God given thee the excellency of an Angel, of an Apostle, and art thou troubled for the want of that which Rats, and Mice, and brute Beasts have? And so *Augustin* upon the 12th *Psalme* brings in God rebuking a discontented

ragged Christian thus, What is thy If there  
ty for rich? have I promised thee these things? were any  
, and what? wert thou made a Christian, happiness  
must that thou shouldest flourish here in this, in riches,  
when world? So may I say to Christians that the gods  
o their are discontented, disquieted, and di- not want  
minds turbed about the want of this or that them, said  
done worldly comfort; why are you troubled Seneca.  
a ve about the want of this or that worldly  
a tho- enjoyment? you that have an interest  
ar his in God, an interest in the Covenant,  
, till a right to Christ, a title to Heaven;  
serve you that have so much in hand, and  
though more in hope: you that have so much  
I have in expectation, and so much in rever-  
each- sion: why do you sit sighing for the  
godly want of this outward comfort, and  
when complaining for the want of that out-  
and af- ward contentment, considering what  
O yes, great and glorious things are reserved  
fight in heaven for you? It was said of the  
me, great Duke of *Guise*, that (though he  
ying was poor, as to his present possessions)  
cy of yet he was the richest man in *France*,  
thou in Bills, Bonds, and Obligations, be-  
which cause he had engaged all the Noble men  
Beasts of *France* unto himself, by advancing  
I 21 of them; A Christian, though a *Laza-*  
a dis- rian, *Dives* door, yet in his respect  
entire

of his propriety in God, and his interest in the Covenant, he is the richest, and the happiest man in all the world; and why then should he not be content? Well, remember Christian, that the shortest cut to riches, and all worldly contentments, is by their contempt; it is great riches, it is the best riches, not to desire riches; and God usually gives him most, that covets least. When two Monks came to King *William Rufus* to buy an Abbots-place, and indeavoured to out-bid each other; a third Monk that came to wait on them, was asked what he would give, he answered not a penny, I came to wait on him that shall have the place, upon which the King gave the waiter the place: Just so doth God often carry it towards his people in this world; they that seek it least, shall have most. *Solomon* begs a wise heart, and God gives him that, and abundance of Gold and silver, and honour, and what not, into the bargain; the best way to have much, is to be contented with a little.

*Plutarch,*

I have read of *Dionysius*, how he took away from one of his Nobles almost his whole estate, and seeing him nevertheless

nevertheless continue as chearful, and well contented as ever, he gave him that again, and as much more; this is a common thing with God, as *Job*, and many thousands can witness; the best way to have a pound, is to be contented with a penny; the best way to have hundreds, is to be contented with pounds, and the best way to have thousands is to be contented with hundreds. Ah thou unquiet and discontented Christian! canst thou read over that saying of *Caro*, a Heathen, and not blush? *Si quid est quo utar, utor; si non, scio quis sum; lius remibi vitio vertunt, quia multis egea; & ego illis, quia nequeunt egere*) I have neither house, nor plate, nor garments of price in my hands; what I have, I can use: if not, I can want it; Some blame me because I want many things, and I blame them, because they cannot want. How many thousand Christians in these knowing & professing days, might this heathen put to the blush? O Christians, Christians! Let the remembrance of the Crown, the Kingdom, the treasures, pleasures, & glories that are reserved in Heaven for you, make you bear up sweetly and contentedly under all your outward wants in this world. But

*Job 1 and the last of Job compared.*

*Anlus Gel- ports this of him:*

Fifthly, If the best and greatest things are reserved for believers till they come to heaven, then make not a judgement of the Saints condition by their present state; if you do, you will condemn the Generation of the Just; what though they are now in raggs? it will not be long before they are cloathed in their Royal Robes; what though they are now abased, it will not be long before they shall in the sight of all the world be highly advanced; what though they are now under many wants? it will not be long before they shall be filled with all fulness, what though they are under many tryals and afflictions? yet it will not be long before all tears shall be wiped away from their eyes, and their sighing turned into singing, and everlasting joyes shall be upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judge righteously. Judgement: then look more at the latter end of a Christian than the beginning. Remember the patience of Job, and consider what end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but

Psal. 73. 12

13. 14. 15.

Mat. 7. 1. 2.

2 Cor. 4. 5.

Joh. 7. 24.

James 5. 11.



lying in *Abrahams* bosome; look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could neither Sun, nor Moon; but behold him at last made Ruler over all *Egypt*, and reigning fourscore years like a King. Lock not upon *David*, as there was but a step between him and death; nor as he he was envied by *Saul*, and hated by his courtiers; but behold him seated in his Royal Throne (where he reigned forty years gloriously) and dyed in his bed of honour, and his Son *Solomon*, and his nobles about him. When *Israel* was dismissed out of *Egypt*, it was with Gold and Ear-Rings: and when the Jews were dismissed out of *Babylon*, it was with great gifts, Jewels, and all necessary utensils. Mark the perfect man, and behold the upright, the end of that man is peace. Whatever the wants, the straights, the troubles, the tryals of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their

Gen. 37. 2.

Gen. 41.

40. 46.

Exod. 11.

Ezra 1.

Psa. 37. 37.

present state but rather Judge of them by their future condition, by that glory that is reserved for them in heaven. But

Sixthly, If the greatest and choicest things are reserved for believers till they come to heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them; the keeping up of these hopes, will be the keeping up of your hearts; the keeping up of these hopes, will be the beating of your hearts; the keeping up of these hopes, will make every bitter sweet, and every sweet more sweet, the keeping up of these hopes will make you bear much for God, and do much for God.

When *Alexander* went upon a hopeful expedition, he gave away his gold; and when he was asked what he kept for himself, he answered (*speciem majorem & meliorem*) the hope of greater and better things.

Ah Christians, there is no work so high and noble, there is no work so hard and difficult, there is no work so low and contemptible, but the hopes of the great things reserved in heaven for you, will put you upon it.

Galen

*Galen* speaks of a fish called *Uranoscopus*, which hath but one eye, and that is placed, that it is alwayes looking upwards towards heaven: and so should a Christians eye of hope be alwayes fixed on God, on Promises, on heaven, on the Inheritance of the Saints in light, and on all those precious and Glorious things that are laid up for them, in that royal Palace where Christ is all in all.

A devout Pilgrim travelling to *Jerusalem*, & by the way visiting many brave Cities, with their rare monuments, and meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*: so saith a Christian in the midst of all his worldly delights, comforts, and contents: O these are not the delights, the comforts, the contents that my soul looks for, that my soul expects & hopes to enjoy. I look & hope for choicer delights, for sweeter comforts, for more satisfying contents, & more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time be settled respectively upon them, and will not you, will not you live upon your hopes, and keep

up your hopes of enjoying all the treasures, pleasures, and glories that are reserved in heaven for you? A Christian's Motto alwayes is (or alwayes should be) *Spero meliora*, I hope for better things than any the world can give to me, or than any that Satan can take from me. A Christian is alwayes rich in hope, though he hath not alwayes a penny in hand.

But

Seventhly, if there be such great and glorious things reserved for you in heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you: your calling is high, your honour is great, your happiness is matchless; you have so much in promises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed: therefore do not you stoop to sin, nor bow down to Satan, nor comply with the world.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred?

have

Heb. 11. 38.

Phil. 3. 14.

Isa. 61. 4.

1 Cor. 2. 9.

have you not more Royal hopes, than to stoop to lust, or to do as the men of the world do?

*Antigonus* being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bade him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are *Heires* apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning your selves with Rose buds? why then should you take up in the low enjoyments, and poor contentments of this world?

It was a generous speech, of (that heathen) *Themistocles*, who, coming by a thing that seemed to be a Pearl in the dark, scorned to stoop for it, but

bid

bid another stoop, saying, Stoop thou for this Pearl, for thou art not *The mistocles*. O let the men of the world stoop, and take up the world, O let them whose practice speaks them out to be of the world, and to be worshippers of the golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good saying of *Seneca* (*Major sum & ad maiora natus quam ut mancipium sim corporis mei*.) I am too great and born to greater things, than that I should be as a slave to my body.

Sen. Epist.  
66.

Ah Christians! you are too great, and born to greater things, than that you should be slaves to your bodies, or slaves to your lusts, or slaves to the world; can you seriously consider, of the great things that are reserved in Heaven for you, and not set your feet upon those things that the men of the world set their hearts upon? can you look up to your future glory, and not blush, to be taken with the glory of this world?

What

What *Alexander* the Great said to one of his Captains, that was called *Alexander* (*Recordare nominis Alexandri*) remember the name of *Alexander*, and see (said he) that you do nothing unworthy of the name of *Alexander*, So say I, remember, O Christian, thy name! remember thy dignity & glory, and see that thou dost nothing unworthy of the one, or the other. But

Eightly, If the best and greatest things are reserved for the Saints till they come to heaven; then let them desire and long to be possessed of those blessed things that are reserved in heaven for them. O how do the heirs of this world long to have their estates in their own hands, how do they long to have their inheritances settled upon them! Some of them wishing their relations dead, that stand between them and their inheritances: and others of a little better nature, wishing them in the bosom of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest, in their worldly inheritances: And shall not the Saints desire and long to be in a full and happy possession of that Crown,

*Tota vita boni Christiani, san-ctum desiderium est. The whole life of a good Christian, is a holy wish.*

Crown, of that Inheritance, of those Jewels that are reserved in Heaven for toem? O Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures suffer not an holy violence, in respect of your earnest wishes, and burnings desires after them?

Justin  
Martyr,  
Apol. 2

The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdome this glorious Inheritance, that the *Roman* State had a jelousie of them, as if they had affected their Kingdome, and their worldly glory; but where is that spirit now to be found? most men live now as if there were no heaven, or else, as if heaven were not worth a seeking, worth a desiring, as if heaven were a poor, low, contemptible thing.

But ah Christians you have learned better, and therefore be you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt, and where are all pleasures, all treasures, all delights, all comforts, all contents, and that forever; this world for ever, is



bottomless depth, a conception with, and  
 end it is a word that sweetens all the  
 glory above, and that indeed makes  
 heaven to be heaven. I can hardly call  
 him a Christian, that doth not long  
 more after spirituals, and after the great  
 things that are reserved in heaven for  
 the Saints, than *Ulysses* did for the  
 smock of his house after ten years ab-  
 sence. But

Ninthly, If the best and greatest  
 things are reserved for the Saints till  
 they come to heaven: then, O let not  
 the men of the world envy the Saints  
 while they are here in this wilderness.

Ah sinners! sinners, the people of  
 God have but a little in hand, though James 2  
 they have much in hope; they have but  
 a little in bagg, what ever they have in  
 the bank; they have but little in the  
 Cistern, what ever they may have in  
 the Fountain, they have but little in  
 possession, what ever they may have in  
 reversion; and therefore do not envy  
 them: Who but Monsters will envy the  
 Child in the Cradle, or in the Arms,  
 or in his non-age, though he be an heir  
 to a greatest ate, in as much as it is out  
 of his hand, and he is not in the pos-  
 session.

Hieronim.  
In questio-  
nib. Hebra.

session of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their estates are out of their hands. Old *Jacob* speaking of his Son *Joseph*, saith, That the Archers have sorely greived him, and shot at him, and hated him and *Hierome* expounding the words; noeth (*Hic invidiam cum arcu & sagittis introduci ad sagittandum quod immaculatum est*) that here envy is brought in with a bow and arrows shooting at that which is immaculate, and where there is no spot to be a mark for it; or else, as an archer doth set up some white thing to be the mark at which he shoots, so it is the whiteness of some good thing or other against which envy shoots. Such is the wrath, the rage, the hatred, the envy of wicked men against the Saints, that they will still be envying of them upon one score or another; such was *Sauls* envy to *David*, that *David* chooses rather to live under King *Achish* an enemy, than to live under *Sauls* envy; nay, such was *Sauls* envy against *David*, that when *David* plaid on his Harp, to cure him of the evil Spirit, that

haunted

haunted him, that he threw his spear  
at him to destroy him (*malens a malo*  
*spiritu torqueri, quam Davidem vive-*  
*re*) choosing rather to be tormented  
with an evil spirit, than that *David*  
should live. And such was *Cains* envy  
to *Abel*, that though he had but one  
Brother, nay though there was but one  
Brother in all the world, yet enraged  
envy will wash her hands in that Bre-  
thers blood.

*Chrysologus* noteth of the rich glut-  
ton, who would have *Lazarus* to be  
sent to him, that being still cruel and en-  
vious towards *Lazarus*, he woul have  
him to be sent (*Ad infernum de gremio,*  
*de solio sublimi ad profundissimum*  
*chaos, ad tormentorum stridorum, de*  
*sancta quiete beatorum*) to hell from the  
bosom of *Abraham*, to the bottomless  
gulfe, from the highest Throne of glo-  
ry, to the gnashing and grinding of  
torments, from the holy rest of the  
blessed; the truth is, Envy sticks so  
close to the hearts of wicked men, that  
courtesies provoke it, offices of love  
and respect swell it, and an eminency  
in gifts or graces inrages it, no man of  
worth hath ever escaped it; Neither

*Bern de in-*  
*ter dom*  
o, 23

Envy is  
like cer-  
tain flies  
called Can-  
tharides,  
who light  
specially up  
on the faire-  
st Wheat,  
& most  
blown Ro-  
sines.

mine accusers, nor my crimes (saith *Socrates*) can kill me, but envy onely which hath, and doth, and will destroy the worthiest that ever were; and therefore the same person wishes, that envious men had more eyes, and more ears, than others, that so they might be tormented more than others, by beholding others happiness. Well sinners if notwithstanding all that hath been said, you will still be envious against those gracious souls that have but little in hand, though they have much in hope; if you will be envious against those who stand between you and wrath between you and Hell; if you will be envious against those, to whom (as instruments) you are beholden for all the mercies, comforts, and contents, that you enjoy in this world, then know, that your envy will torture you, your envy will prepare the hottest, darkest, and lowest place in Hell for you. But

Tenthly, If the best things are reserved for Beleevers till they come to Heaven; then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the Heavens? what is

Pris, 14, 30.

Iob, 5. 2.

Mat. 23.

13, 14, 15.

2 Cor. 5, 11.

Rev. 6, 11.

ch. 7, 9, 13.

14.

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thy loss of raggs to the Royal Robes above ? what is thy loss of earth to the gain of heaven ? what is the loss of a Husband, Wife, Child, Friends, to the enioyment of God, Christ, Angels, and the Spirits of Just men made perfect ?

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he prayed thus to God, Lord, let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all, and much more than all these unto me.

When *Demetrius* ask'd *Stilpo* what loss he had sustained, when his Wife, his Children and Country were all burnt, he answered, that he had lost nothing, counting that onely his own, which none could take from him, to wit, his vertues; what an unlovely, what an uncomely thing would it be, to see a rich heir, upon the loss of a Ribbon out of his Hat, or upon the loss of a Glove from his hand, &c. to stand sighing and grieving, vexing and lamenting ; or to see a Prince, upon the burning up of his stables, and out-houses, to stand wringing his hands, and beating his breasts, and to cry out undone, undone, when his royal Palace is safe ? his Crown safe, his Treasures safe ?

A Philosopher of Megara,

*Basilus*  
*Homiliar.*  
23. 1

safe? as unlovely, yea, a more unlovely  
and uncomely thing it is, to see a Saint  
upon the account of losing Wife Child  
friend &c. to cry out undone, undone beco  
no sorrow to my sorrow, no loss to my  
loss, when his great All is safe, when  
his Crown, his Heaven, his happiness  
his blessedness is safe. *Basil* bringing in  
*Job* comforting his wife under all their  
sad losses and calamities, makes him  
speak thus, (*semper prospere agere solim*  
*est Dei, bibisti liquidum vitæ laticem,*  
*turbidum jam toleranter bibe*) it belong  
eth to God onely, alwaies to enjoy con  
tentment. Thou hast drunk of the clea  
waters of this life; now drink of them  
patiently, when they are troubled. But  
Eleventhly, If the best things are re  
served for believers till they come to hea  
ven, then let believers live chearfully,  
and walk comfortably up and down in  
this world. Ah how chearfully and mer  
rily do many great heirs live! though  
for the present things go hard with  
them, the hopes of a good Inheritance  
makes them sing care and sorrow away.  
It is not for the honour of Christ, nor  
for the glory of the Gospel, to see the  
Heirs of heaven look so sadly, and walk

*Psal.* 13. 1.  
*Psal.* 70. 12.  
*Isa.* 41. 16.  
*Joel.* 2. 23.  
*Zech.* 10. 7.  
*Phil.* 3. 1.  
ch. 4. 4.

in love mournfully, and so dejectedly, as if  
 a Saint were no heaven, or as if there was  
 nothing laid up for them in heaven;  
 and so becomes not the Sons of glory, with  
 to *Rachel*, to give so much way to weeping,  
 when so refuse to be comforted. Dost thou  
 pine for remember, O Christian! that the  
 joy of the Lord is thy strength, thy do-  
 ing strength, thy bearing strength, thy  
 prevailing strength? what, hast thou for-  
 gotten, that the joy of the Lord is thy  
 strength to live, and thy strength to die?  
 along not; why with *Cain* dost thou walk  
 up and down with a dejected counte-  
 nance? A beautiful face is at all times  
 pleasing to the eye, but then especially  
 when there is joy manifested in the  
 countenance; joy in the face puts a  
 new beauty upon a person, and makes  
 that which before was beautiful, to be  
 exceeding beautiful; it puts a lustre,  
 upon beauty. So doth joy put a lustre,  
 upon a beauty upon a Christian, and upon  
 all his words, his waies, his works; it  
 was this that made the faces of several  
 Martyrs to shine as if they had been  
 the faces of Angels. One observes of  
 the *Crispina*, that she was chearful when *Augustin*  
 she was apprehended, and Joyful when *Psalm 117*  
 she

*Augustine* in she was led to the Judge and merry  
*Plal. 137.* when she was sent into prison: so when  
 she was bound, when she was brought  
 forth, when she was lifted up in a cage,  
 when she was heard, when she was  
 condemned, in all these things she re-  
 joyced: so that they who were misera-  
 ble, thought her to be miserable, who  
 indeed was happy under a spirit of  
 joy: when *Caesar* was sad, he used to  
 say to himself (*Cogitate Casarem esse*)  
 Think thou art *Caesar*. Ah Christians  
 when you were sad and dejected, think  
 of your dignitie and glory, think of all  
 those precious and glorious things that  
 are reserved in Heaven for you.

It becomes not Christians, who have  
 so much in reversion, to be like *Ag-  
 laustus* (Grand-Father to *Crassus*)  
 who never laughed in all his life, save  
 once, and that was when he saw a  
 Mare eating of Thistles; nor like *Ana-  
 xagoras Clazænius*, who was never  
 seen to laugh or smile, from the day  
 of his birth, to the day of his death.  
 Christians! I desire to leave that seri-  
 ous and sad word upon your hearts,  
*Deut. 28. 47, 48.* Because thou ser-  
 vedst not the Lord thy God with joyfull-  
 ness,



merry, and with gladness of heart, for  
 abundance of all things; Therefore  
 shalt thou serve thine enemies, which  
 the Lord shall send against thee, in hun-  
 ger, and in thirst, and in nakedness,  
 and in want of all things, and he shall  
 put a yoke of Iron upon thy neck, untill  
 he have destroyed thee. Sad souls, it  
 will be your wisdom, to make this  
 scripture your daily companion, and  
 ponder it seriously in your hearts, as  
 Mary did the saying of the Angel. God  
 makes it so unkindly at his peoples hands  
 that they should be sad, and sighing,  
 lamenting, and mourning, when they  
 should be a rejoicing and delighting  
 themselves in the Lord, for the abun-  
 dance of his mercies; that he threatens  
 to pursue them with all sorts of miseries  
 and calamities to the very death. A sad  
 dejected spirit opens many foul mouths  
 that God would have stopt, and sads  
 many precious souls that God would  
 have gladdened, and discourages many  
 weak Christians, and young begin-  
 ners, whom God would have encour-  
 aged, and animated; and therefore we  
 need not wonder if God should deal so  
 sadly and severely with such sad souls,  
 who

who make little of sadding many  
 once, viz. God, Christ, the Spirit  
 and many precious ones of whom the  
 world is not worthy: Surely there is  
 finitely more in the great and glorious  
 things that are reserved for Beleevers in  
 Heaven, to joy, and reioyce them  
 than there can be in all the troubles and  
 trials, afflictions and temptations that  
 they meet with in this world, to sad-  
 grieve, and deject them. Ah Christians  
 the great and glorious things that are  
 reserved in Heaven for you, will af-  
 ford you such an exuberancy of joy,  
 no good can match, as no evil can over-  
 match; witnesse the joy of the Mar-  
 tyrs both ancient and modern. O how  
 my heart leapeth for joy, (said one of  
 them) that I am so near the apprehen-  
 sion of eternal blis: But

See Acts  
 and Mon.  
 1668, 1669,  
 1670 &c.

Twelfthly, If the best and greatest  
 things are reserved for Beleevers till they  
 come to Heaven, why then let not be-  
 leeveres be unwilling to die; yea, let  
 them rather court it, and when it comes  
 sweetly welcome it; there is no way to  
 Paradise, but by this flaming sword  
 there is no way to those heavenly trea-  
 sures, but thorow this dark entry  
 there

ny where is no way to life, immortality  
 spirit and glory, but by dying; there is no  
 n this coming to a clear, full, and constant  
 is in vision of God, but by dying. Au-  
 rion upon those words, Gen. 33.20,  
 eising. *Then canst not see my face and*  
 hem live; makes this short, but sweet  
 s and reply: *Then Lord let me die, that I*  
 s that *may see thy face. Shall I die ever* (saith  
 o sad me) *yes, or shall I die at all, yea,*  
 tians *by then Lord if ever, why not now,*  
 t at *by not now?* So St. Andrew saluting  
 ill of the Cross, on which he was crucified,  
 y, and out, *Take me from men, and re-*  
 over *ove me to my Master.* So Lawrence  
 Mar- *anders* when he was come to the stake,  
 o how which he was to be burnt kissed it, say-  
 ne of *ing: Welcome the Cross of Christ,*  
 hen *welcome everlasting life.*

So Master,  
 Iacob, and  
 old Simeon,  
 So Comper,  
 Nazianzen,  
 Eranus,  
 Cyprian,  
 young  
 Lord Har-  
 rington, &  
 others, &c.  
*Præcipit ut*  
*quisque vi-*  
*tam suam*  
*futuri desi-*  
*derio labo-*  
*ret, præsen-*  
*tium tadio.*  
 Bern.

Ah Christians! can you read over  
 these instances, and not blush, and not  
 they troubled that these worthies should be  
 t be so ready and so willing to die, that  
 , let they might come to a happy fruition of  
 omes those glorious things that were reserved  
 ay to a Heaven for them, whilst you are  
 rd unwilling to die, whilst your desires  
 rea- *re rather* (with Peter) *to build Ta-*  
 try: *ernacles here, than to be in a full fru-*  
 here

Mat. 17:14. of your heavenly Mansions? Cyprian  
John 14:2, tells of a Bishop, who being near death,  
3. death, and unwilling to die, and praying

Cyprian de to God for a longer life, an Angel appeared unto him, and with an angel's countenance in reproving him, said (*Non timetis, exire de vita non vultis, quid faciam vobis?*) ye fear to suffer, ye would not go out of this life, what shall I do unto you? Ah Christians, Christians! how justly may that Father be angry with his child, that is unwilling to come home? and that Husband with his Wife, who is unwilling to ride to him in a rainy day, or to cross the Sea to enjoy him? And is not this your case? is not this your case? I know it is. Write ye Christians, let me a little expostulate with you, that if it be possible, I may work your hearts into a willingness to die, yea, to desire death, to long for death (that so you may come to a full fruition of whatever is reserved in heaven for you) and that I may, I beseech you Christians, tell me.

First, Can death dissolve that glorious union that is between you and Christ? No, *Rom. 8.35*, - *ult.* why, why then

confess you unwilling to die, as long as in death  
 your union with Christ holds good? As  
 near to death *Saul* and *Jonathan* were not parted; so in death, a believer and  
 Christ is not parted, but more closely  
 and firmly united; that is not death, but  
 a life that ioyns the dying man to Christ;  
 and that is not a life, but death, that se-  
 parates the living man from Christ. As it  
 shall be impossible for the Leven that is in the  
 Dough to be separated from the Dough, *Joh. 17:*  
 after it is once mixed, for it turneth the  
 will nature of the Dough into it self; so it  
 is impossible (either in life or death) for  
 the Saints ever to be separated from  
 Christ, for Christ in respect of union is  
 as the Leven, in  
 the very Dough, so incorporated one in-  
 to another, as if Christ and they were  
 one lump. But  
 Secondly, (For I shall but touch upon  
 things) tell me, O Christian! who art  
 willing to die, whether death can dis-  
 solve or untie that marriage-knot, that  
 the Spirit on Christs side, and by  
 faith on thine, is knit between Christ  
 and thy soul? no, death cannot untie  
 the knot, *Hos. 2. 19, 20.* Why, why  
 O christian! art thou unwilling to  
 die,

1 Sam. 31

23.

Joh. 17:

20, 21.

Iohn 15, 5,

6.

Mat. 25

1, 2,

Rom. 7. 1,

3, 4.

die, as long as the marriage-knot holdeth fast between Christ and thy soul? I readily grant, that death dissolves that marriage-knot that is knit between man and wife; but death, nor Devil, can never dissolve the marriage-knot that is knit between Christ and the believing soul.

Ier. 3, 1, 2, 3, 4, 5, 12, 13, 14. *compared* Sin cannot dissolve that marriage knot that is knit between Christ and a believer, and if sin cannot, then certainly death that came in by sin cannot, though sin can do more then death, yet sin cannot make null and void that glorious marriage that is between Christ and the soul: therefore a Christian should not be unwilling to die. But there is

Thirdly, Can death, O Christian, dissolve that glorious Covenant that God hath taken thee into? No, death can never dissolve that Covenant, Jer. 31. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Though Abraham be dead, yet God is Abrahams God still; by Covenant, and by virtue of this everlasting Covenant, Abraham shall be raised

Math. 22, 30, 31, 32

on a seat

holded and glorified, oh then, why should  
I reast thou be afraid of death ! why should-  
marst thou be unwilling to die ?

and When *David* was upon his dying-  
neved, he drew his strongest consolation  
knur of this well of salvation, the Cove-  
nant, 2 Sam. 23. 5. *Although my*  
*knowse be not so with God, yet he hath*  
*belie made with me an everlasting Covenant,*  
*tainly ordered in all things, and sure; for this*  
*cannot all my salvation, and all my desire,*  
*ye although he make it not to grow : Dear*  
t glo- hearts, The Covenant remains firm  
Christ and good between you and the Lord,  
istian both in life, and death : and therefore  
But there is no reason why you should be un-  
tian willing to die, there are three things  
that are impossible for God to do, viz  
death to die, to lie, or deny himself, or that  
fer gracious Covenant that he hath made  
rlast with his people, and therefore death  
will should be more desirable than terrible to  
t he gracious souls. But

their Fourthlie, Tell me, oh Christian !  
from an death dissolve that love that is be-  
ween the Lord and thy soul ? No, death Psal, 116.  
Cannot, for his love is not founded upon 15,  
last any worth or excellencie in thee, nor Deut 7. 7.  
e rai upon any work or service done by thee ; 8.  
see but

but his love is free, he loves, because he will love : all motives to love are taken out of that bosome, that is love, and sweetness it self ; his love is everlasting, it is like himself, Jer. 31. 3. *I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* John 13. 1. *Whom he loved, he loved to the end,* Isa. 54. 8, 9, 10. *In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth : so have I sworn that I will not be wrath with thee, nor rebuke thee : For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee.* The love of Jesus Christ was to *Lazarus*, when dead, John 11. 11. *Our friend Lazarus sleepeth :* by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children : O why then are they afraid



*reserved till last.*

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to die? why then do they not long  
to die, that they may be in the ever-  
lasting arms of divine love? the love  
of the Lord is everlasting, it is a love  
that never dies, that never decays,  
nor waxes cold; it is like the stone *Al-*  
*lastos*, of which *Solinus* writes, that  
being once hot, it can never be cooled  
again. Death is nothing but a bringing  
of a loving Christ, and loving souls  
together; why then should not the  
saints rather desire it, than fear it, or  
be dismayed at it: But

Fifthlie, Can Death, O thou belie-  
ving soul, dissolve those gracious grants,  
those grants of grace that the Lord  
hath vouchsafed to thee? as the grant  
of reconciliation, the grant of accep-  
tation, the grant of justification, the  
grant of adoption, the grant of remis-  
sion, &c. No, death cannot dissolve: *1 Cor. 13.*  
any of these gracious grants, *Rom. 11. 21, 22, 23.*  
9. for the gifts and calling of God are  
without repentance; why then, O  
Christian, art thou unwilling to die:  
indeed, were it in the power of death,  
to make void any of those noble and  
gracious grants that God hath vouchsaf-  
ed to thee, thou mightest be afraid,

G 4

and

1 Cor. 15.  
55, 56, 57.

and unwilling to die; but that, being a work too great, and too hard for death to accomplish, why shouldst thou not in a holy triumphing way, say with the Apostle, *O death, where is thy sting? O grave, where is thy victory?* The sting of death is sin, and the strength of sin is the Law. But thank be to God, which giveth us the victory, through our Lord Jesus Christ. A Christian, upon the account of what is laid up for him, may, and ought divinely to out-brave death; this precious Saint did a little before she breath'd out her last into the bosom of Christ, she called for a candle, come, saith she, and see death; and thus she spake smilingly, out-braving death in a holie sense, being free both from the pains of death, and from the fear of death, she knew him in whom she had believed: she knew right well that death could not dissolve those gracious grants that God hath vouchsafed her, and therefore when she came to die she made no more of it to die, than we do to dine. But

1 Tim. 1,  
12.

Sixthly, Tell me, Christians, do not Christ come to deliver you from the

Far of death? yes, he did come into  
 the world, and did take our nature up-  
 on him, that he might deliver us from  
 the fear of death: *Heb. 2. 14, 15.* why  
 then should you be unwilling to die?  
 tell me, hath not Christ disarmed  
 death of all its hurting power, and ta-  
 ken away its sting, that it cannot harm  
 you? yes, he hath, *1 Cor. 15. 55, 56.*  
 why then should you be unwilling  
 to die? tell me souls, will not  
 Christ be with you in that hour,  
 will he not stand by you, though  
 others should desert you? yes, we have  
 under his own hand, that he will be  
 present with us, and that he will nei-  
 ther living nor dying leave us, nor for-  
 sake us, *Psa. 23. 4. Hab. 13. 5, 6.*  
 why then should you be unwilling to  
 die? tell me, Oh trembling Christians,  
 shall death be any more to you than a  
 change? a change of place, a change  
 of company, a change of imploiment,  
 a change of injoiment? no certainly,  
 death to us, will be but a change, yea,  
 the happiest change that ever we met  
 with; *Job. 14. 14. John 11. 26. 1*  
*Thes. 4. 14.* why then should you be  
 unwilling to die, seeing that to die is  
 nothing?

*Ejus est ti-*  
*mere mor-*  
*tem qui ad*  
*Christum*  
*noluit ire,*  
*Let him*  
*fear death,*  
*that is loth*  
*to go to*  
*Christ.*  
*Cyprian.*

nothing but to change Earth for Heaven, Raggs for Robes, Crosses for Crowns and Prisons for Thrones, &c. But tell me once more, Christians, hath not Jesus Christ, by his lying in the grave, sanctified the grave, and perfumed and sweetned the grave? hath he not by his blood and death, purchased for you a soft and easie bed in the grave? yes, we believe he hath done all this for us: O why then should you be unwilling to die? once more tell me, Christians, will not Jesus Christ raise you out of the grave, after you have taken a short nap? will he not cause you to hear his voice, will he not call you out of that withdrawing room, (the grave) and bring you to immortality and glorie? yes, we believe he will, *John 6. 39, 40. 1 Cor. 15. 1 Thes. 4. 14, — ult.* O why then should you be unwilling to die? O why should you not upon all these accounts long for it, and whenever it comes, readily and willingly, cheerefullie and sweetlie imbrace it? O Christians, Christians! let but your hopes, and your hearts be more fixed upon the things that are reserved in Heaven for you,

Hea- and then you will neither fear death,  
es for nor feel it when it comes. But

&c. Seventhly, Death will perfectly cure  
ians, you of all corporal and spiritual diseases

ng in one. As the aking head, and the  
and unbelieving heart; the ulcerous bodie,

hath and the polluted soul. Now your bodies  
rcha- are full of ailes, full of aches, full of

n the diseases, full of distempers, so that  
done your wisest Physicians know not what

d you to say to you, nor what to do with you,  
l me, nor how to cure you; it is often with

raise your bodies, as it was with the civil  
have and ecclesiastical body of the Jews,

cause which from the sole of the feet, even  
t call to the crown of the head, was full of

oom, wounds, bruises, and putrifying sores, Isa. 5. 6.

mor- but now death will perfectly cure you

ve he all, death will do that for you, that

5. 1 you could not do for your selves; death

then will do that for you, that all your

why friends could not do for you, death will

ouns do that for you, that the ablest Phy-  
mes, sicians could not do for you; it will cure

and you of every ache, of every ail, &c.

Thri- At Stradford-Bow, in Queen Mariess  
your dayes, there was burnt a lame man and

ings a blind man at one stake, the lame man

Vltimus  
morborum  
medicus  
mors.

Isa. 5. 6.

Ad. and  
Mon. fol.

1711.

crutch

crutch, had the blind man be of good comfort, for death (saith he) will cure us both, thee of thy blindness, and I of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you be unwilling to die? *Mecenas* in *Seneca*, had rather live in many diseases, than die? but I hope better things of you, for whom Christ hath died.

*Quid est mors nisi sepultura vitiorum?*  
What is death but the burial of vices?

*Ambros. de bono mortis, c. 4*

And as death will cure all your bodily diseases, so it will cure all your soul distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his sin (*peccatum erat obstetrix mortis & mors sepulchrum peccati*) sin was the Midwife that brought death into the world and death shall be the grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiencies could never do, that all ordinances could never do; shall at once free him fully, perfectly, and perpetuallie, from all sin, yea, from all possibilitie of ever sinning more.

The *Persians* had a certain day in the year,

year, in which they used to kill all Serpents, and venemous creatures, such a day as that will the day of death be to their sins who are interested in a Saviour. When *Sampson* died, the *Philistines* Heb. 12, 25 also died together with him: So when Rom. 6, 7 a Believer dies, his sins die with him; 1 Cor. 15, death came in by sin, & sin goeth out by 26. death. As the worm kills the worm that bred it, so death kills the sin that bred it.

And why then should Christians be afraid of death, or unwilling to dye, seeing death gives them a writ of ease from infirmities and weakneses, from all aches and pains, grief and gripings, distemper and diseases, both of body and soul?

*Homer* reports of his *Achilles*, that he had rather be servant to a poor Country Clown, here in this world, than to be a King to all the souls departed; and the truth is, the most famous Heathens have preferred the meanest life on earth, above all the hopes they had of a better life; but I hope better things of you Christians and that upon this very ground, that death will certainly and perfectly cure you of all bodily and soul distempers at once. But Eight-

Eightly, Is not your dying day an inevitable day? why yes, yes; why then should you be afraid to die, why should you be unwilling to die; seeing that your dying daie is a day that cannot be put off? the daylie spectacles of mortalitie which we see before our eyes, clearly evince this truth, that all must dye; it is a Statute-Law in Heaven, that all must dye; all men and women are made of dust, and by the Law of Heaven they must return to dust. All have sinned, and therefore all must dye; the core of that Apple which *Adam* eat, sticks in the throats of all his children, and will at length choak them all, one by one.

*Masius* (out of *Jacob Ediscenus Syrus*) saith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he devided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them, Let not this deliverie from the Flood make you secure; behold your first Parent, and the beginning of mankind, you must all, and all that come from you



go unto the dust to him. What day is, there that passes over our heads, wherein the Lord doth not by others mortality, preach many Sermons of mortalitie to us? and therefore why should we be unwilling to pay that debt, that all owe, and that all must pay, and that so many daily pay before our eyes? But

Ninthly, A beleevers dying day is his best day, and why then should he be unwilling to die? *Eccles. 7. vintment: and the day of death, than the day of ones birth;* in respect of profit, pleasure, peace, safetie, companie, glorie; a beleevers last day is his best day, and why then should a beleever be unwilling to die? In a printed Sermon on this very Text, I have proved this truth at large, and to that I refer you, who desire further satisfaction about this truth. But

*Ambrosius, de Resurrectionis, Speaks of some who lamented mens births, and celebrated their deaths, &c.*

Tenthly, A beleevers dying day is his resting day, it is his resting day from sin, from sorrow, from affliction, from temptation, from desertion, from dissension, from vexation, from persecution, and from all bodily labour:

*Rev. 14. 13. c. 21. Job. 3. 13. 14, 15, 16. Isa. 57. 1.*

And therefore why should a beleever be unwilling to die, seeing that for him

to die is no more but rest : but of this rest I have spoken largely before , and therefore a touch may be enough in this place. But

Eleventhlie, The Saints dying daie is their reaping daie ; now they shall reap the fruit of all the praies that ever they have made , and of all the Sermons that ever they have heard , and *Cor. 9, 6* of all the tears that ever they have shed , *Gal. 6, 7, 8* and of all the sighs and groans that ever they have fetcht , and of all the good words that ever they have spoke , and of all the good works that ever they have done , and of all the great things that ever they have suffered ; yea now they shall reap the fruit of many good services , which themselves had forgot. • *Lord, when saw we thee hungry and fed thee , or thirsty, and gave thee drink , or naked , and cloathed thee , or in prison , and visited thee :* They had done manie good works , and forgot them ; but Christ records them , remembers them , and rewards them. *Sabinus* in *Seneca* could never in all his life time remember those three names of *Homer*, *Vlysses*, and *Achilles* ; and as bad memories have many Christians in

*Mat. 25,  
4:--41.*

spirituals ; but our Lord Jesus , as  
 he hath a soft and tender heart , so he  
 hath an Iron memory , he remembers  
 not only the best and greatest services ,  
 but also the least and lowest services that  
 have been done by his people ; and he  
 remembers them to reward them ; a bit  
 of bread , a cup of cold water , shall not  
 pass without a reward ; therefore it is  
 good counsel one gives ( *Nunquam*  
*quam veniat Dominus inveniat impa-*  
*rates : sed semper vultus suspensos*  
*expansosque sinus habentes , ad largam*  
*Domini benedictionem* ) Let the Lord  
 when he cometh never find us unreadie ,  
 but alwaies with our faces looking up  
 towards him , alwaies having our bo-  
 soms open , our laps spread abroad , as  
 looking to receive a large blessing from  
 him. Christians , however Christ may  
 seem to forget your labour of love , and  
 to take no notice ( or but little ) of ma-  
 ny good services that you have done for  
 him , his Name , his Gospel , his Peo-  
 ple ; yet when you die , when you  
 come to heaven , you shall then reap a  
 plentiful , a glorious crop ( as the fruit )  
 of that good seed , that for a time hath  
 seemed to be buried , and lost ; when  
 mortalitie

Mat. 10.

24, 25.

Bernard.

Ser. 176 in

Cant.

Ecd. 11. 1.  
6.

mortalitie shall put on immortality, you shall then find that bread which long before was cast upon the waters, therefore be not, O christian, afraid to die! be not O christian unwilling to die! for thy dying day will be thy reaping day.  
But

Joh. 11. 20.

Twelfthly, Thy dying day, O believers! will be thy triumphing day: now thou shalt gloriously triumph over sin, Satan, the world, thy own base heart, yea, and over death self. I readily grant, that if you consider believers in Christ, as he was a publick person, they have already triumph'd over principalities and powers; what Christ did in his greatest transactions, he did as a publick person, representing all his chosen ones, he suffered as a publick person, representing all his Elect, he died as a publick person, representing all his precious ones: he rose, he ascended, and now he sits in heaven as a publick person, representing all his children, *Ephes. 2. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Christ hath taken up his childrens rooms in heaven aforehand: Christ hath already taken

pos-

possession of heaven in their names, in  
their steads; they do now sit together  
in heavenly places in Christ Jesus. And  
so when Jesus Christ spoiled principal-  
ties and powers, and triumphed openly  
over them on the cross, he did this as a  
publick person, representing all his chil-  
dren, who triumph'd in his triumph  
over all the powers of darkness: and  
therefore in this sense believers have al-  
ready triumph'd; yea, and I readily  
grant, that believers, even in this life,  
by vertue of their union and communi-  
on with Christ, and by vertue of his  
gracious presence, influence, and assist-  
ance, they do alwaies triumph, as the  
Apostle speaks, 2 Cor. 2. 14. *Now*  
*thanks be unto God which alwaies can-*  
*seth us to triumph in Christ.* Believers  
now are more than conquerors, they are  
triumphers over the world, the flesh,  
and the Devil. Christ so routed Satan  
upon the cross (saith *Ignatius*) that he  
never since, either hears or sees the cross,  
but he falls a shaking and trembling.  
Believers, by holding forth to Satan the  
cross of Christ in the arms of Faith, and  
by their laying hold on his cross, and  
plea-

Ephes. 48.

Col. 2. 14.

15.

A plain al-  
lusion to  
the Roman  
Triumphs

John 3. 1

13, 14.

Rom. 8. 17

1 John. 4. 4

5.

p'leading his cross, they do easilie, they believe  
do frequentlie overcome him, and tri believe  
umph over him: but notwithstanding should  
all this, ah how often doth the best of willin  
Saints find the world, the flesh, and the day is  
Devil triumphing sadlie over them? Th  
Now a christian triumphs over Satan, day, is  
by & by Christ withdraws, & then Satan dying  
triumphs over him; now the believer life w  
leads captivitie captive, anon the belie- in the  
ver is lead captive: this day a Saint gets to Ch  
the wind and the hill of Satan, and bears is ne  
him quite out of the field, the next day the b  
Satan draws forth, and fells on with new the b  
forces, with new arguments, with fresh agree  
strength, and then puts a christian to a rige  
retreat, I too often to a rout; in man marr  
ny a battel a christian is worsted, And  
much adoe he hath to come off with his thei  
life; O but now death, that brings a daie  
christian to full, perfect, compleat, ab- mar  
solute, and perpetual triumph over the know  
world, the flesh and the Devil. daie  
Now a christian shall for ever have the necks Chr  
of these enemies under his feet: now lo r  
these enemies shall be for ever disarmed infl  
that they shall never be able to make re- mac  
sistance more, they shall never strike bra  
stroke more, they shall never affront a gre  
bc-

Rom, 7, 14.  
to the end

The Rom-  
mens used  
in all their  
battels, to  
lose at first  
to win at  
last it is so  
with Chri-  
stians.

the believer more, they shall never lead a  
 and the believer captive more, &c. O why then  
 should believers be afraid to die, be un-  
 willing to die, seeing that their dying  
 day is their triumphing day? But  
 Thirteenthlie, As a believers dying  
 day, is his triumphing day; so a believers  
 dying day is his marriage day; in this  
 life we are onely betroth'd to Christ,  
 in the life to come we shall be married  
 to Christ; here Christ and the believer  
 is near, but death will bring Christ and  
 the believer nearer; here Christ and  
 the believer is ask'd, and all things are  
 agreed on between them, onely the mar-  
 riage knot must be tied in heaven, the  
 marriage-supper must be kept in heaven;  
 And therefore several of the Martyrs on  
 their suffering-daies, on their dying  
 daies, they have invited several to their  
 marriage, as they have phrased it,  
 knowing right well, that their dying  
 daies would be their marriage daies to  
 Christ; the very thoughts of which hath  
 so raised, and cheared, so warmed, and  
 inflamed their hearts, that they have  
 made nothing of death, that they have out-  
 braved death, that they have, to the  
 great joy of their friends, and to the a-  
 maze-

Hof, 2, 19;  
 20.

Rev, 19, 5;  
 --- 10

mazement and astonishment of their enemies, more resolutely, friendly, and sweetly imbraced death, than they have their nearest and dearest relations, But in the

Fourteenth place, A christians dying-day, is his transplanting-day, death transplants a believer from earth to heaven, from misery to glory; death to a Saint is nothing but the taking of a sweet flower out of this wilderness, and planting of it in the Garden of Paradise, it is nothing but a taking of a Lilly from among Thorns, and planting of it among those sweet Roses of heaven, which God delights to wear alwaies in his bosome: death is nothing but the taking off of a believer fully from the stock of the first *Adam*, and the planting of him perfectly and perpetually into that glorious stock, the second *Adam*, the Lord Jesus, who is blessed for ever. Death is nothing but the taking off of a believer a more barren soil, and planting of him in a more fruitful soil. Here some christians bring forth thirty-fold, others sixty, and others a hundred-fold: but heaven is so fruitful a soil, that there are none there but

Joh. 14. 14.

Mat. 13. 8.



of them, but such as abound in the fruits of righteousness, and piety, but such as bring forth a thousand-fold, yea, many thousand-fold: But here our hearts are like the Isle of *Pathmos*, which brings forth but little fruit, dying, but when they shall by death be transplanted to heaven, they shall be like the Tree in *Alcinus* garden, that had alwaies blossomes, buds, and ripe fruits, of one under another.

In the Island of *St. Thomas* (on the backside of *Africa*) in the midst of it is a hill, and over that a continual cloud, wherewith the whole Island is watered, and made fruitful. Such a cloud will Jesus Christ be to all those precious souls that shall be transplanted from Earth to Heaven.

O Why then should believers be unwilling to die, seeing that their dying day is but a transplanting day of their souls from Earth to Heaven, and from a wilderness to a paradise? But in the

Fifteenth place, As a believers dying daie is the daie of his transplantation, so his dying daie is the daie of his coronation: Here believers are Kings elected, but when they die, they are Kings crowned: now they have a crown in  
rever-

reversion, but then they shall have *coro-*  
**Iam 1, 12,** Crown in possession; now they have wear  
**Rev, 2, 10,** Crown in hope, but then they shall, a  
 have a Crown in hand. Death will last,  
 last bring the soul to a Crown without when  
 thorns, to a Crown without mixture Here  
 to a righteous Crown, to a glorious of un  
 Crown, to an everlasting Crown last  
 Though a Crown be the top of Royalty right  
 and though beyond it the thoughts and so it  
 wishes of mortal men extend not, yet church  
 most may say of their Earthlie Crowns, but a  
 as that King said of his, O Crown right  
 more noble than happy: but death will right  
**Psal, 1, 2,** set such a Crown upon a believers head, Wor  
**18,** as shall alwas flourish, and as shall earth  
 make him happy to all eternity: here death  
 the believer (as his Saviour before him) an in  
 is crowned with thorns, but death will W  
 turn that crown of thorns into a crown theri  
 of pure Gold. Con

Upon a triumph, all the Emperours ever  
**Psal, 21, 5,** *Severus* his Souldiers, for the greater sever  
 pomp, were to put on Crowns of Baies cheft  
 on their heads, but there was one soon  
 Christian among them that wore his B  
 Crown on his arm; and it being de the b  
 manded why he did so, he answered nor  
 (*Non decet Christianum in hac vita* *coro-*  
*coro-*

have *coronari*) it becomes not a Christian to  
have wear his Crown in this life: The truth  
shall is, a Christians crown never fits so  
will a lust, nor never so well becomes him, as  
thou when it is put on by a hand of death.  
ture Here most Princes Crowns are the fruits  
rious of unrighteousness, but death will at  
own last put upon the believer a Crown of  
valy righteousness, or a righteous crown, and  
s and so it is called, not only because it is  
yet purchased by the righteousness of Christ,  
own but also to difference it from those un-  
own righteous crowns, or crowns of un-  
will righteousness, that the Princes of this  
head World put upon their own heads;  
shall earthlie crowns are corruptible, but  
here death will put on the heads of Believers  
im) an incorruptible crown.

1 Tim. 4.  
7.8.

will Worldly crowns are fading and wi-  
own thering. Though King *William* the  
Conquerour was crowned three times  
every year (during his reign) at three  
several places, viz. *Glocester*, *Win-*  
*chester*, and *Westminster*, yet how  
one soon did his crown fade and wither?

1 Cor. 9.  
25.

his But death will put such a crown upon  
de- the believers head, as shall never fade  
red nor wither. Worldlie crowns are cor-  
vita rring and shaking; most Princes  
pro- crowns

1 Pet. 5. 4.

2 Cor. 4.

14, 15, 16,

17, 18.

Rev. 2, 10.

crowns hang but on one side of their heads, and all their interest, power, and policy, cannot make them sit fast on both sides, but death will put upon the heads of believers on immortal crowns, an unmovable crown, an everlasting crown, an eternal crown, a crown that none can shake, that none can take, that none can conquer or overcome.

Oh! Why then should Christians be afraid to die, or unwilling to die, seeing that their dying day is but their coronation day? who would be unwilling to ride to a crown thorow a dirty Lane, or a rainy day? But in the

Sixteenth place, A gracious soul shall never die till his work be finished, and he prepared to die, and why then should he be unwilling to die, when his work is done, and he prepared to go home, when God hath no more work for you to do in this world, why then should you be unwilling to die, to go home? not till your work be finished that God hath cut out for you in this world, no power nor policie shall ever be able to cut off the thred of your lives; in despite of all the world and all the powers of Hell, you shall do that work, be it more or less.

of these, that God hath appointed you to do  
 ver, and in this world. The life of Christ was  
 fast every often in danger, both among pre-  
 on the ended friends, and professed foes, but  
 crown yet he still escapes all the snares that  
 lasting they had laid for him, and all the pits  
 in that they had digged for him, and that  
 take upon this very ground, *That his time*  
*was not yet come, his hour was not yet*  
*come, John 7 30. Then they sought to*  
*seeing take him, but no man laid hands on him,*  
*because his hour was not yet come. Chap.*  
*19, 20. Then said they unto him,*  
*where is thy Father? Jesus answered, God often*  
*neither know me, nor my Father: if I had known me,*  
*ye should have bridled*  
*own my Father also. These words spake men's ma-*  
*Jesus in the Treasury, as he taught in lice, and*  
*the Temple, and no man laid hands on fury, invi-*  
*him, for his hour was not yet come. God sibly,*  
 can and will secure his people from the  
 rage and malice of their enemies, by a  
 secret and invisible hand of providence,  
 till they have finished the work that he  
 hath set them about in this world. *David*  
 was surrounded with Enemies on all  
 hands, but yet in spite of them all, he  
 kept up till his work was done, *Acts*  
*re. 13, 36. For David after he had served*  
 his own generation by the will of God,

fell on sleep, though many thrust sore at  
 him, yet he did not fall asleep, he did  
 not die till he had served his generation.  
 Bonds and afflictions waited on *Paul* in  
 every City; so in that 2 Cor. 11, 23, 28  
*In stripes above measure, in prisons more*  
*frequent, in deaths often.* Of the Jews  
 five times received I forty stripes save  
 one (the Lord commanded that the  
 number of strokes should not exceed forty,  
*Deut. 25.3.* and therefore the Jews  
 that they might not transgress that Law,  
*Acts 16, 23* gave one lesse.) Thrice was I beaten  
*Acts 14, 19.* with rods, once was I stoned, thrice I  
 suffered shipwrack, a night and a day I  
 have been in the deep, in journeying of-  
 ten, in perils of waters, in perils of rob-  
 bers, in perils by mine own Country-  
 men, in perils by the Heathen, in perils  
 in the City, in perils in the Wildernesse  
 in perils in the Sea, in perils among false  
 brethren; in weariness and painfulness,  
 in watchings often, in hunger and thirst,  
 in fasting often, in cold and nakednesse;  
 and yet notwithstanding all these ha-  
 zards, hardships, dangers, deaths, *Paul*  
 lives, and bravely bears up till his work  
 was done, his course finished, *2 Tim. 4.*  
*7.8. I have fought a good fight, I have*  
*finished*

fore and finished my course, I have kept the faith.  
 And so in that, Rev. 11. 7. The beast  
 that ascended out of the bottomless pit,  
 and that made war against the two Wit-  
 nesses, could not overcome them, nor kill  
 them, till they had finished their testimo-  
 ny. Christians shall live to finish their  
 testimony, and to do all that work that  
 God hath cut out for them to do, in  
 spite of all the beasts in the world, in  
 spite of hell, or Antichrist.

It was so with *Ambrose*, a certain  
 Witch sent her spirits to kill him, but  
 they returned answer, that God had  
 hedged him in as he did *Job*, so that they  
 could not touch him.

Another came with a sword to his bed  
 side to have killed him, but he could not  
 stir his hand, till repenting, he was  
 by the prayer of *Ambrose* restored to the  
 use of his hands again, no means, no  
 attempts, could cut him off till his work  
 was done.

So for *Luther* a poor Friar to stand  
 so stoutly against the Pope, this was a  
 great Miracle, but that he should pre-  
 vail against the Pope, as he did, this  
 was a greater, and that after all he should  
 die in his bed ( notwithstanding all the

enemies he had, and the several designs they had to have destroyed him; this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finished his Testimony, dies in his bed. Oh why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his testimony be finished?

And as a believer shall not die till his work be done, so he shall not die till he be prepared to die. A believer is always habitually prepared to die, I even then when he is not actually prepared, yet then he is habitually prepared to die, for he hath not his Ark to build, nor his Lamp to trim, nor his oyl to buy, nor his Pardon to seal, nor his grace to make, nor his Graces to get, nor his interest in Christ to seek, nor divine favour to secure, nor a righteousness to look after, &c. That promise is full of honey and sweetness that you have in *Job 5. 26.* *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* The Husbandman brings not his corn into his Barn till it be full ripe, no more will God take his Children out



of this world ; till they are fit for another world : he will not transplant them from earth, till they are fit, till they are prepared for heaven. It is with Christians as it is with the fruits of the earth, some are ripe sooner, some later ; but as we, so God will gather none till they are ripe for glory : Some souls, like some fruits, are ripe betimes, other Christians like other fruit, are a longer time ripening ; and so God gathers his fruit in as they ripen, some sooner, some later, but none till they are (in a measure) ripe for heaven. And why then should Christians be unwilling to die, seeing they shall not die, till they are prepared to die ? I do not say they shall not die till they think they are fit to die, or till they say they are prepared to die, for they may be graciously prepared, and sweetly fitted to die, and yet may judge otherwise, by reason of Satans sleights, or some Spiritual distemper that may hang upon them, or from a natural fear of death, and some great unwillingness to die ; but they shall not die till they are either actually, or habitually prepared to die, till they are ripe for glory ; and therefore be not, O be not Christians

Heb. ii.

unwilling to die. But in the

Seventh place, When a righteous man dies, he shall leave a sweet savour behind him, his name shall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? we know there is no sweet savour, so that they have left behind them, *Psal. 112.*

*6. The righteous shall be had in everlasting remembrance, Prov. 10. 7. The memory of the just is blessed.* The Septuagint, thus translates it, the memory of the just is with praises; many are the praises that wait on the name of the Just, when their bodies are in the dust: no scent so sweet as that which the Just man leaves behind him, *Ecclesiast. 7.*

*1. A good name is better than precious ointment*: he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward holiness, that's the name that is better than precious ointment; ointment onl<sup>e</sup> reaches the nostrils, but a good name reaches to the cheering and the warming of the heart. The

*Chaldee* reads this verse thus (*Melins*

The initial letter of the Hebrew word, that is for good here, is a letter greater than ordinary, to shew the exceeding excellency of a good Name,

est

*est nomen bonum quod comparabunt iusti in hoc seculo, quod unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*) better is the good name which the Just shall obtain in this world, than the oynment of anoynting, which was poured upon the heads of the Kings and Priests: though a believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him; yet he shall leave a good name behind him, which answers to all, nay, which outweighs all the riches, gallantry, and glory of this world. That Heathen hit right who said (*Ego si bonam famam servasse, sat dives ero*) If I may but keep a good name, I have wealth enough: it is a greater mercy to leave a good name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the

Plautus!

Eighteenth place, Death is nothing but the believers in-let into glory: death is the gate of life, it is the way to Paradise, it is the Mid-wife to bring eternity to bed, when Jacob saw the Charities that were to bring him to Joseph, his spirit revived: Ah Christian! Death is

Gen. 45. 27 that Chariot that will bring thee not only to a sight of *Jacob* and *Ioseph*, but also to a blessed sight of God, Christ, Angels, and the spirits of just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation, but Death of all in-lets is the most happy in-let, it lets the soul in to a full fruition of God, to the perfection of grace, and to the heights of glory: and why then should a gracious soul be unwilling to die! But I must hasten to close; therefore in the

Nineteenth place, Was Jesus Christ so willing to leave Heaven, his Fathers bosome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to suffer the saddest, and the heaviest things that ever was thought of that ever was heard of, for thy sins, for thy sake? and wilt thou be unwilling to die, and to go to him, who hath suffered so much, who hath prepared so much for thee? Ah Christian! Christian! why dost thou not rather reason thus with thy own soul; did Christ die for me, that I might live with him? I will not therefore desire to live long from him; all men go willingly to see him whom they love.

One of the Fathers longed to die, that he might see that head that was crowned with Thorns.

*reserved till last.*

love, and shall I be unwilling to die, that I may see him whom my soul loves? O! I will not O! I dare not O! I may not; others venture of many dangers, & many deaths, to see their friends & relations, and why then shouldest not thou, O Christians, be willing to venture through death to the Lord of life to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c? But in the

Twentieth and last place, consider O Believe! that thou alwayes standest before God in the Righteousness of Jesus Christ, who is called the Lord our Righteousnesse, and who of God is made unto thee Wisdom, Righteousnesse, Sanctification, and Redemption; whilst thou livest thou standest before God, not in the Righteousness of thy duties, nor in thy gracious dispositions which are but weak, and imperfect; but in the pure, perfect, matchless, and spotless Righteousness of Jesus Christ. And when thou diest, thou appearest before God in the same glorious Righteousness; so that thou mayest appear before Gods unsportred Justice and Holiness, with the greatest boldnesse and comfort that is imaginable, upon the account of that Righteousness with which thou art cloathed,

Jer. 23. 6.  
1 Cor. 1. 30.

*Psal. 45.13. The Kings daughter is all glorious within* (there is her inward glory, grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purled work, or clo-  
 Exod. 28. fures of gold enameled with gold; such as  
 31. 14. ch. precious stones were set in, which were  
 69. 1, 2, 3, 4, 5, &c. exceeding splendid and glorious, and  
 which shadowed forth the glorious  
 Righteousness of our Lord Jesus. This  
 cloathing of wrought gold is the glorious  
 Righteousness of our Lord Jesus; now in  
 life and in death, the believer stands be-  
 fore God in the glorious golden Robes  
 of Christs Righteousness; and hence it  
 is that believers are said to be all fair,  
 and without spot, and to be without spot  
 or wrinkle, and to be compleat in Christ,  
 & to be without fault before the Throne  
 of God; and why then should a believer  
 be unwilling to die, and appear before  
 God? by reason of this cloathing of  
 wrought gold, you stand spotless, blame-  
 less, and faultless before God; this gol-  
 den cloathing, this glorious Righteous-  
 ness of Christ, is as truly and reallie the  
 believers, and as fully and compleatlie  
 the believers, as if it were his very own.  
 Ah! no clothing to this. The costly cloak  
 (of

Cant. 4. 7.

Ephe. 5. 27

Col. 2. 10.

Rev. 14.

4. 5.

( of *Alcisthenes* ) which *Dionysius* sold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggarly ragg to this embroidered mantle that Christ puts upon all believers. And therefore a Christian, both living and dying should say with the Psalmist, *I will make mention of thy Righteousness, of thy righteousness only.* Let them be afraid to dye, let them be unwilling to dye, who must appear before God in their sins, & in their own righteousness, which at best is but as filthy raggs; but as for thee, O Christian! who shalt always appear before God in cloathing of wrought gold, be not thou afraid of death, be not thou unwilling to dye, but rather desire it, rather long for it; because thou art cloathed with such righteousness, as will bear thee up sweetly in it, as will carry thee bravely through it, and as will make thee triumph over it. Christs righteousness is a Christians white raiment, in which he stands pure before God, *Revel. 19. 7, 8.* Let us be glad and rejoyce, and give glory to him; for the marriage of the lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine linnen, clean and

*Psal. 71. 1*

*16, 19*

*Isa. 4. 6.*

*1 Cor. 15*

*56, 56, 57*

*Rev. 3. 4*

and white ; for the linnen is the righteousness of Saints. By the fine, clean, white linnen which is here called the righteousness (or as the Greek hath it, the righteousnesses) of Saints, most understand the glorious righteousness of Christ. Righteousness is an Hebraism ; noting that most perfect absolute righteousness which we have in Christ ; white is a natural colour, it is a colour of purity, ornament, and honour, it was the habit in times past of Nobles, saith *Drusus*, and others. Now in this pure, clean, white linnen, all the Saints are cloathed, and so presented to God by Jesus Christ, and why then should they be unwilling to dye ? Here is not a speck, nor a spot, to be found upon this white linnen, which is the righteousness of Saints, which should make Saints rather to pursue after death, than to fly from it, or to be unwilling to welcome it when it comes.

I am not ignorant that this unwillingness to dye most usually spring from those low and dark apprehensions men have of God, and from weakness of faith, and from coldness of love, and from laying the Creatures too near our hearts, and from our little communion with God,



God, and our rare taking of turns in Paradise, and from our not treasuring up a stock of promises, and a stock of experiences, &c. I have also considered what a dishonour to God, a reproach to Christ, a grief to the Spirit, a scandal to religion, a blot to profession, a mischief to sinners, and a wrong to Saints, it is, for Christians to be unwilling to dye, or to be afraid of death, which hath occasioned me to muster up these twenty considerations, to work you to be willing to dye, and if these will not prevail with you, I profess I do not know what will.

Obj. *I would be willing to dye, if I had but assurance, but that is the Jewel I want, & therefore I am unwilling to dye.*

First, I answer, It may be thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, compleat, absolute & full assurance is very desirable on earth, but I think few attain to it till they come to Heaven; this sparkling Diamond God hangs in few Saints bosomes till they come to glory. But

Secondly, I answer, the least grace if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least

The effects of  
Christian  
unwillin  
ness to d

Mat. 5. 3. least measure of grace, should be sufficient to assurance of Salvation. But.

Thirdly, the time of death is one of the most usual seasons wherein God gives his children the sweetest and fullest assurance of his love, of their interest in him, and of their right to glory; when there was but step, a stride between Stephen and death, then he saw heaven open, and Christ standing at the right hand of his Father.

Acts 7. 55.  
to the end

Mr. *Glover*, though he had been long under clouds, and much darkness, yet when he came near the fire, he cried out to his friend, Oh *Austin*, *Austin*, he is come, he is come! meaning the Lord, in the sweet and glorious discoveries of his love and favour to him, and so he died, with a heart full of joy and assurance.

Mr. *Frogmorton*, a precious godly Minister, lived thirty seven years without assurance (after the Lord had wrought savingly upon him) and then dyed at Master *Dods*, having assurance but an hour before he died.

I could here give you divers examples of a later date, of many precious Christians who have lived close with God many years, and have been much in seeking

ing

ing of assurance; and the Lord hath held them off till a few years before their death, and then he hath filled their souls so full of the sense of his love, and the assurance of their everlasting welfare, that they have dyed under the power of their joyes. Assurance is a free gift of God, and God loves to give his gifts to his Children when they may most cheer them and be of the greatest use and service to them; and when is that, but at the day of death? and therefore Christians should not be unwilling to dye for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly, and Lastly, Thou mayest dye, and goe to Heaven without assurance; this truth, with several others of the like import, that may further satisfie such as are unwilling to dye, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if what is said do not satisfie; The next inference then that I shall make, and so hasten to a close, is this;

If the best things are reserved for believers till last, then let not Christians  
mourn

Inference  
1 Thes. 4.  
13. 14.

Gen. 23. 2.

mourn immoderately ; Oh ! be not over-much afflicted and grieved for the death of Husband, Wife, Child, Sister, Friend, who dyes in the Lord, for they are but gone to take possession of those great and glorious things that are reserved in Heaven for them. This deceased Saint is now gone to her home, to her Heaven, to her God that hath loved her, to her Christ that hath dyed for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceased *Sarah*, as is imported by a small *caph* in that Hebrew word, that signifies to weep ; and that, not because she was old and over-worn ( as some *Rabbins* say ) but because death to her was but an in-let into glory, death did but bring her to a happy fruition of all those glorious things, that God had laid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happiness, of all blessedness ; and why then should our sorrow, our tears, over-flow the banks of moderation ? Sorrow is good for nothing but for sin ; now that the child is dead, wherefore

fore should I fast or weep, said David? Grief preceeding evil, if it be used for a remedy, cannot be too much, but that which follows an evil past remedy, cannot be little.

When Ezekiel lost (his Wife) the delight of his eyes, he must not weep. When Mary the Mother of Iesus stood by the Cross of her only dear son, she wept not, as Ambrose notes. We may say of our deceased friend, as the Jews of their Father Jacob (*non est mortuus*) he is not dead; or as our Saviour of Lazarus he is not dead but sleepeth, and the maid, why trouble you yourselves? they are not dead but sleep. To dye, in the Prophet Isaiahs phrase, is but to lye down in our beds. So Asa the Kings coffin is called a bed. And when thy dayes shall be fulfilled, saith Nathan to David, and thou shalt sleep with thy Fathers, or as the Original hath it, and thou shalt lye down with thy Fathers; death is nothing but a sleeping with our Fathers, or a lying down in the bed with our Fathers & friends who have lain down before us; and therefore, when a friend, a wife, a child dies, and leaves this world, we are to bid them but good night (as the primitive christians used to do) in sure and certain hope to meet them in the morning of the resurrection.

The Ancients were wont to call the dayes of their death, *Natalia*, not dying dayes, but birth-dayes. It hath been the custome, saith Haymo, when a child of God departed this life, to call it not the day of his death, but the day of his Nativity. The Jews to this day stick not to call their Golgothas, *Batta Cajim*, the houses or places of the living.

The

Ezek. 24.

15. 16. 17.

John 19.

25. 26. 27.

John 11.

Isa. 43. 17.

ch. 57. 1. 2.

2 Chron.

16. 14.

2 Sam. 7.

22.

The Jews ancient custom, was, by the way as they went with their Corpse, to pluck up every one the Grass, as who should say, they were not sorry for the death of their friends and relations, as men without hope, for they were but cropt off, and should spring up again in due season. Ah Friends! If you will needs mourn, then mourn for your selves, mourn for your sins, mourn for the barrenness and baseness of your own hearts, but do not mourn at least excessively, for the death of any Christian friend, or relation, seeing that death gives them a quiet and full possession of all that glory and happiness that is reserved in heaven for them.

The next use is cause of comfort and consolation to all the people of God. If it be so, that the best things are reserved for believers till they come to heaven, then this may serve to comfort the people of God, and that

First, against their poor, low & mean condition in this world. Ah poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion: he that hath but little present possession, yet if he hath a fair estate in reversion, he comforts himself, & solaces his spirit in the thoughts of it, that there will come a day when he shall live bravely & sweetly, & this makes him sing care & sorrow away; why Christians do you do so: you have a fine, a fair estate in reversion, though you have but a little in possession, and therefore bear up bravely, and live comfortably.

Mat. 8, 20. Christ who was the Heir of all, yet he lived poor,

poor, and dyed poor; As he was born in another mans house, so he was buried in another mans Tombe; when Christ dyed he made no Will, he had no Crown-lands, only his Coat was left, and that the Souldiers parted among them: If thy outward condition be comfortable to his, there is no reason why thou shouldst be discouraged, for thou hast a rich and royal revenue, that will shortly come into thy hand, and then thou shalt never know what poverty and penury means more: and for thy comfort, know, that though men may for thy poverty despise thee, yet the Lord doth highly prize thee; it was a good saying of Basil, (*Placet sibi Deus abstrusum in despacto corpore margaritum* Basil. Selu. *conspicuum*) God pleaseth himself, beholding a hidden Pearl is a despised and disrespected body. The truth is, Christians, if there were any real happinesse in the things of this life, you should have them, but it is not in all the wealth and glory of this world to make up a happiness to you; and therefore as the enjoyment of them should not swell the rich, so the want of them should not trouble the poor; the Angels (and Saints departed) in Heaven are happy, and yet they have neither silver nor gold; they are blessed, and yet they have none of the gay things of this life; they have none of the gallantry and glory of this world; you have now your worst, your best dayes are to come, it will not be long before you shall have your portion in hand, therefore live sweetly, and walk comfortably up and down this world. But

Secondly, If the best things are reserved for belayers

No man is  
able to  
bear so  
much con-  
tempt as  
Christ  
ours dai-  
ly, saith  
Luther.

Phil. 149.  
15, 16, 17, 18,

believers, till they come to heaven; then this  
will serve to comfort them against all outward  
contumelies from the malignant world; what  
though you are counted as the skum, the dirt,  
the filth, the scraping, the off-scouring of the  
world, by men that know not, that see not,  
that believe not what great and glorious  
things are reserved in heaven for you? yet at  
last you shall be advanced to that dignity, and  
be made partakers of that felicity and glory,  
which shall work amazement and astonish-  
ment in those that now despise you, and vili-  
fie you; those that now count you the trou-  
blers of their *Israel*, shall be troubled with a  
witness, when they shall see you with Crowns  
upon your heads, and the Royal Robes of  
glory upon your backs, and two-edged swords  
in your hands, to execute the vengeance writ-  
ten. Men that know their future greatness, are  
not troubled at reproaches; they think them-  
selves above reproaches; they can divinely scorn  
scorns, and condemn contempts. Ah Christians!  
how can you seriously consider of your future  
greatness, happiness, and glory, and not bear  
up sweetly and comfortably against all the  
contempt that you may meet with in this  
world?

And thus I have done with this subject,  
which of one Sermon is multiplied into sever-  
al, by a good hand of heaven upon me; I shall  
follow this poor peice with my weak prayers  
that it may be a mercie to Hearers, Readers,  
and Writers.

F I N I S.



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